Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

JUNE 1933

© GALLOWAY

American Board of Commissioners for Foreign Missions

Organized 1810; Incorporated 1812, Massachusetts
Headquarters: 14 Beacon Street, Boston, Mass., U. S. A.

GENERAL OFFICERS

President

ROCKWELL HARMON POTTER, D.D.

Vice-Presidents

MRS. FRANKLIN WARNER, M.A., ARTHUR E. HOLT, PH.D., D.D.

Recording Secretary

OSCAR E. MAURER, D.D.

Assistant Recording Secretary

EDWARD W. CAPEN, PH.D.

Auditors

WILLIAM L. ADAM — MARTIN WELLES — ARTHUR H. WELLMAN

PRUDENTIAL COMMITTEE

Chairman, ASHLEY D. LEAVITT, D.D.
Clerk, ENOCH F. BELL, D.D. *Assistant Clerk*, MARK H. WARD, M.D.
President and Vice-Presidents, ex officiis

Term Expiring 1933

Emil Berndt
Mrs. M. H. Buckham
Miss Sarah Louise Day
J. A. Kesler
*Charles S. Olcott
Mrs. E. A. Osbornson
Dean J. E. Taylor
Rev. Carl H. Veazie

Term Expiring 1934

W. Frederick Bohn, D.D.
Mrs. Ernest A. Evans
*Horace F. Holton, D.D.
Douglas Horton, D.D.
*Mrs. William H. Medlicott
Mrs. M. T. Morrill
Elwyn G. Preston
*William G. Sargent, D.D.
*John G. Talcott

Term Expiring 1935

*Dwight Bradley, D.D.
Mrs. Robert C. Chapin
Blake Franklin
*Rev. Charles W. Helsley
*Miss Elizabeth J. Hurlbut
E. R. Lay
*Ashley D. Leavitt, D.D.
*Rev. Raymond A. McConnell

Term Expiring 1936

Rev. James O. Atkinson
*William F. Frazier, D.D.
*Rev. Carl M. Gates
*Roy A. Hovey
*Mrs. Everett E. Kent
*Milo E. Pearson, D.D.
*Lucius E. Thayer
*Miss Amy O. Welcher

*Meet regularly as the Committee of Eighteen.

EXECUTIVE OFFICERS

Executive Vice-President

FRED FIELD GOODSELL, D.D.

Foreign Department

Mrs. Lucius O. Lee, *Secretary*
Alden H. Clark, D.D., *Secretary*
Mabel E. Emerson, *Associate Secretary*
Wynn C. Fairfield, D.D., *Associate Secretary*
Mark H. Ward, M.D., *Medical Secretary*
Rev. Herbert E. B. Case, *Assistant Secretary*

Treasury Department

Harold B. Belcher, *Treasurer*
Frederick A. Gaskins, *Assistant Treasurer*
S. Emma Keith, *Assistant Treasurer*
Earle E. Smith, *Assistant*
Harvey L. Meeken, *Publishing and Purchasing Agent*

†As official of Commission on Missions.

Home Department

D. Brewer Eddy, D.D., *Secretary*
Hugh Vernon White, D.D., *Secretary*
†Charles C. Merrill, D.D., *Secretary of Promotion*
†Wilson P. Minton, D.D., *Secretary of Promotion*
Ruth I. Seabury, *Educational Secretary*
Mildred C. Widber, *Assistant Educational Secretary*

Editorial Department

Enoch F. Bell, D.D., *Secretary*
Mary D. Uline, *Associate Secretary*
Dorothy P. Cushing, *Assistant Secretary*

Our June Issue

Our cover—which we selected, by the way, because of its human appeal—shows three small Chinese in Hongkong. Ewing Galloway dubs the picture: "Three Reasons Why Americans and Europeans Support Missions."

Emphasis in this number is placed on rural work: Rev. Ernest T. Shaw, vice-principal of the Yü Ying Boys' School in Peiping, illustrates one phase of this in China; Miss Margarita Wright, principal of the Instituto Colón, Guadalajara, describes a rural venture in Mexico; the interview with Rev. Emmons White of Aruppokottai brings out the rural problems of a district missionary in India.

One of the appalling problems of India is set before us by Mrs. Emmons White who has lived so close to her people as to feel vicariously their agony.

Dr. Fleming needs no introduction: nor do Jean Kenyon Mackenzie and Dr. Frank M. Sheldon. Their very names guarantee a thoughtful reading.

Dr. T. Z. Koo of the Y.M.C.A. of China evidently has greater faith in the missionaries than does Mrs. Pearl Buck.

We would draw special attention to the letter printed on page 191 under the caption, "How Would You Answer This?"

In last month's issue we should have coupled the name of Miss Susan Hinman with that of Mrs. Lydia Lord Davis as a co-author of the article entitled "The Constructive Internationalism of Three Men."

Entered as second-class mail matter at the Post Office, Boston, Mass.
Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

THE MISSIONARY HERALD

The Oldest Periodical in America in Continuous Circulation

A WORLD OUTLOOK FOR WORLD SERVICE

Established in 1818, succeeding *The Panoplist* established 1805, which absorbed *The Massachusetts Missionary Magazine* established June, 1803

One Dollar a Year. *No club rates.* *Ten Cents a Copy.*

Order of HARVEY L. MEEKEN, 14 Beacon Street, Boston, Mass.

Vol. CXXIX **JUNE, 1933** **No. 6**

CONTENTS

COVER. A Study: The Appeal of China.

EDITORIAL

The Board Mourns the Loss of Mrs. Frank Gaylord Cook 192

ARTICLES

A Venture in Simpler Living in China. By Daniel J. Fleming, Ph.D. 179

Yü Ying Youth and Chinese Yeomen. By Rev. Ernest T. Shaw 181

"The Actual Demand . . . Is Apparently Being Met." By Ruth Parker White 184

Problems of a District Missionary. By Dorothy P. Cushing 186

Eastern Women Today and Tomorrow. A Review by Jean Kenyon Mackenzie 189

Pearl Buck Questioned. By Dr. T. Z. Koo 190

How Would You Answer This? 191

Prayer Calendar for August 191

A "Cólon" Girl Goes Rural. By Margarita Wright . . 193

My Church (What It May Become). Program by Frank Milton Sheldon, D.D. 199

THIS IS STATION ABCFM. Dorothy P. Cushing Editor . . 195

BOOK CHAT 200

OUR STAMP CORNER 202

THIS, THAT, AND THE OTHER 203

PERSONALIA 207

CHRONICLE . . . . . inside back cover

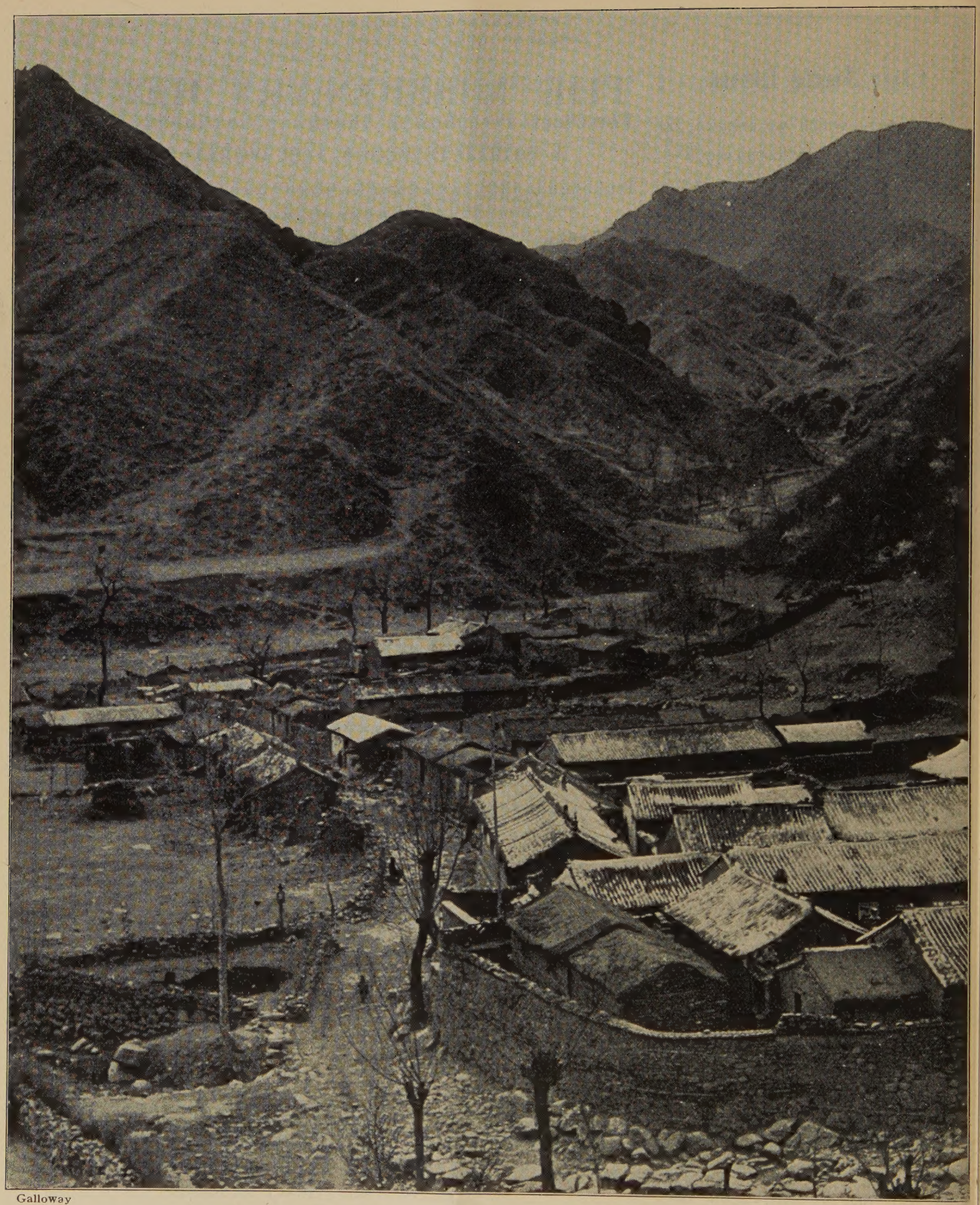
EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL

Assistant Editor, GRACE H. KNAPP

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

All rights reserved. By the American Board of Commissioners for Foreign Missions
Publishing Agent, *Missionary Herald,* HARVEY L. MEEKEN, 14 Beacon Street, Boston
Subscription Price: One Dollar, twelve numbers



Galloway

A Typical Village among the Hills of North China

This is a scene, we understand, from the Great Wall and gives an idea of the terrain over which the Japanese and Chinese forces have been fighting of late. In some respects it cannot be unlike the town referred to in the article that begins on the opposite page.

A Venture in Simpler Living in China

By DANIEL J. FLEMING*

VENTURES with resulting satisfaction have been made by single women, also. In 1925 a young American went to live in a market town of China in order to study the language. Here without any premeditated plan she was introduced to living on a scale approaching that of a Chinese pastor. This came about because along with her teacher and servant she took up her abode in the same courtyard with the Chinese minister and his family. She slept in sheets, had a stove, a camp cot, and a few more dishes than the pastor; but otherwise her equipment was similar to that of his family. She wore Chinese clothes and ate the food which could be purchased in the town, only adding prunes, milk, butter, coffee, and sugar.

As a matter of fact she had dreaded this year alone with Chinese, but she soon found that it was one of the happiest experiences she was to have in China. There were various gains in this unexpected experience. First, she was absolutely free from concern about things. There was nothing in her outfit which she was afraid to injure or to lose. Furthermore, she had an increased pleasure in the use of the simple things she did have. It was the first dwelling she had ever called her own, and hence made it a way-station for any of her folk, missionaries, or Chinese, who came that way. She had only one room with a corner screened off for sleeping and washing. But thanks to her good *kang* (heated platform used as a bed) she sheltered a family of seven on one occasion, a group of five women on another, and had great delight in welcoming all sorts of guests to rice and vegetables and tea at her table.

Another thing that made this so rich a year was the increase of friendliness with people which came about in some mysterious way. The village women and the children in the little school dropped in, but showed a touching concern not to interrupt her study. The pastor and his wife were goodness itself to her; and the teacher, the servant, and herself made up a household where the tie was one of concern for the common welfare rather than a matter of business. Altogether, she felt an inner harmony which was a totally new thing in her life.

When the year of study was over, this American returned to the city where she settled down as a teacher. At first she joined one of the other single women, and they had a charming home which combined Oriental beauty with American standards of comfort. The servant went with her into these new surroundings. She always had the intention, however, as soon as it appeared expedient, to try to find out whether the special values of the little household in the country could be reproduced alongside the complex mechanized life of an academic institution. In 1930, circumstances permitted her to be free to try again. So she rented a six *chien* village house near the new school in which she was teaching, and moved in with her servant.

This was not as simple as the establishment in the country. There her room had no sun, so when she was stricken with fever during the winter and was unable to throw off the temperature she had to be taken to the home of missionary friends for recovery. In this second situation she saw to it that there was more space and more sun. She had a fireplace made in her living-dining-study room, and was cozy-warm all winter, which had not been the case in the country. This time she was not sick. Her Chinese housemate, who was a Bible woman in the local church, had two rooms; she, herself, had a bedroom and a living room; and the servant had a bedroom and the kitchen. A desk and two bookcases were added to the furniture she had had in the coun-

*From his *Ventures in Simpler Living*, pp. 11-15. The story is that of a certain American Board missionary. This latest book of Professor Fleming's can be secured through the International Missionary Council, 419 Fourth Avenue, New York. Its price is one dollar, postpaid.

try. This time, since she was in a foreign community, she did not wear Chinese clothes. Food was reduced to about the same standard as that of the country. This was easy since the servant from previous experience knew what was wanted.

The results were practically the same as in the earlier venture. Care about things was nil. Other people worried about thieves, while those of this household never gave them a thought. Students came more freely and used the house for their clubs more than they had before. Her own joy in life was again intensified.

Because the earlier venture had not been planned as an experiment no accounts were kept for the year in the country. But for the last year her monthly bill was between $50 and $60, whereas in the Western manner of living it ran from $70 to $80. About sixty dollars was saved on coal. On the other hand, she had rent and the servant's wages to pay herself, whereas for a teacher living in the school there would be no rent, and other members of the group would share common expenses like coal and service.

However, the saving in money was not the main consideration. In fact, her approach to simple living was not primarily a rational one. It was mere chance that first introduced her to its values. After that she was always conscious of an urge toward the simplification of things—something bound up with her religious life. Consistent? No. She moved to her mud hut, but when she wanted a new dress she bought it. The dress question has not yet been settled to her own satisfaction.

Certain social gains could be mentioned. For example, one of the Chinese girls who will live in the country after her days of study are over, brought her fiancé to see the house and said to him, "She says flowers and sunshine and books will make any room beautiful." Some of the boys who want to marry studied the accounts with deep interest saying they *could* earn $50 a month; but the price of foreign plumbing was beyond them. These are things of which some of her friends approved, who are not at all interested in what the little house has done for her. However, she herself is not so interested in formulating social results. One can tell surely when one's own soul is at peace; one isn't so confident about bringing "uplift" to one's neighbor.

How did the colleagues of this adventurer take the experiment? None of them took the removal to the village as a criticism, and none of them interfered. At first some of them said frankly that the procedure seemed to them selfish and sentimental, and not calculated to be at all helpful. At the end of the year none who knew the facts continued to say this; although some of her friends felt that they would have done differently if they had undertaken the experiment at all. Chinese friends—students and colleagues—were all interested and sympathetic. Perhaps the fact that she did not start out as an "example" or with propaganda for a given procedure, has avoided trouble with the people who have not felt the urge to express their Christian ideals in just this way.

There is, as always, a personal factor as well. Western plumbing and elaborate cooking have no charms for this experimenter with life; while privacy, personal freedom, and leisure mean much. For her there was no restriction in this way of life, but rather a liberation in both the physical and the spiritual world.

Walter Judd Chooses China

"I have heard that there is more or less concern in a few places or minds lest I be deflected permanently from missionary work.

"That affords me considerable amusement. If there is anyone on earth with heart and soul and interests more completely absorbed in China than I or who would be more heartbroken if anything arose to prevent his return, I should be interested in meeting such a person."

Dr. Judd to Dr. Goodsell.

Yü Ying Youth and Chinese Yeomen

By ERNEST THORNTON SHAW

NINE boys from the Yü Ying Boys' School of Peiping went with me on a winter vacation trip to a village three miles south of the city. They were all members of the school Christian Fellowship and tremendously interested in China's rural problem. Two of them were among the school's best basket-ball players; one was looking forward to the study of medicine; the youngest was the nephew of Jimmie Yen, leader of the Mass Education Movement in China.

In Daily Fear of Bandits

All the roads into the village had heavy picket gates that could be closed at sunset, for although so close to Peiping that its police are a part of the city force it has been threatened repeatedly this year by bandits.

Not far from the village a farmer pushing his load of cabbage to the city was abducted and held for ransom.

Four children of another family living nearby were taken, and before the distraught parents could scrape together the ransom demanded, the children were disposed of.

I noticed one night while we were holding a prayer meeting in a comparatively wealthy farmer's house, that his son came armed with a wicked looking six-shooter. The energetic old father of this family spent all night on the roof guarding his home with an army rifle.

Such were the conditions prevailing there, although we could look three miles to the north and see the dome of the Temple of Heaven where the Emperor formerly offered his annual supplication to Heaven to protect the people.

At first, the police would not let us hold any night meetings. They said they could not take the responsibility for what might happen. But the last three or four days we decided to take the responsibility ourselves.

The Farmer Who Spent Every Night for the Last Year on His Housetop to Guard His Household against Bandits

Beginning with the Children

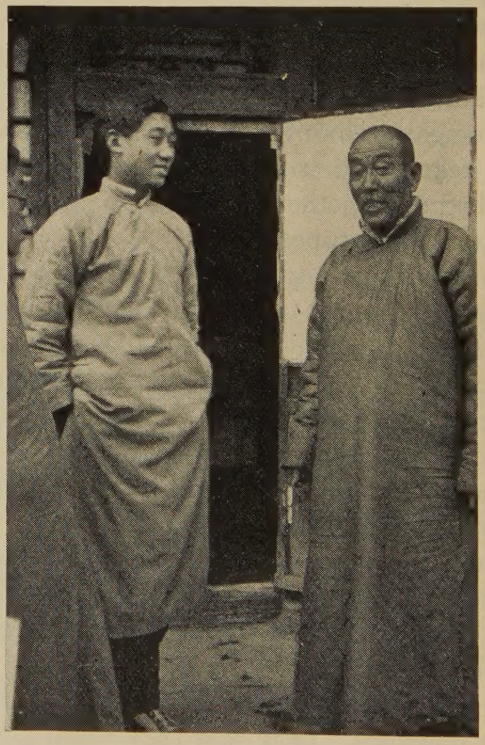
Our meetings were held in the church. It was never difficult to gather a hundred children together, and in the daytime we could get a limited number of adults. For these audiences the boys prepared programs that included story-telling, health lectures, lectures on general knowledge, short plays, and music.

In the afternoon one part of the team would continue with a program planned for the older children and adults, while the rest of the team took a crowd of the more active children off to a neighboring threshing-floor, and played drop-the-handkerchief, ball tag, and follow-my-leader; or they taught the children to sing.

Continued acquaintance with them enabled us

The Yü Ying Rural Service Team Take Health Lectures, Stereopticon Pictures, Christian Teaching to the Villages

A Yü Ying Student Giving a Lecture on Health



Nephew of Jimmie Yen and Pastor of Hsiao Family Village

to pick out the livest spirits. Natural leadership as well as natural cussedness inevitably revealed itself.

A Little Gnome of a Miller

A miller's mud-walled house adjoined the church. He had dug a hole like the entrance to an Eskimo's house through the wall. We could hear the constant rumble of the millstones as his little donkey faithfully twisted them round and round all day.

When the miller thought anything especially interesting was going on at our meetings he came through on all fours, eyebrows white with flour dust, like some of the devils in the temples. When the meeting dragged he would scramble back.

He was still in the barrel-and-a-half-a-day stage of milling that technocracy describes as the Roman industrial speed. Early in the morning he would hitch his donkey to a small two-wheeled cart, would bring his product to the city and peddle it along the streets to the people too poor to buy more than a day's supply at a time. He typified the stage of social development on which our semi-modernized students were working.

Goddess-of-Mercy Temple Made Community Center

Near the village was an old temple to the Goddess of Mercy. Its corrupt old priests had secretly sold all the lands belonging to the temple and had let the buildings almost fall into ruins.

The last priest had been driven by his craving for opium to sign a contract to sell what remained for fifty dollars; he had let the buyer shave this down to five dollars.

At this point the community roused itself and brought suit to recover the temple for public use.

Our boys met the leaders of the surrounding villages and got their promise to coöperate in repairing it for a community center. The front hall will be put in shape to decently house the remaining Buddhas and the Goddess of Mercy. The second hall will be reconditioned for a public meeting place. It is a marvelous piece of the finest type of Chinese construction.

The remaining ruins will be torn down and rebuilt for a country school. We hope that the children can carry, along with their school work, practical work in vegetable gardening (an important source of income in that community), and an egg coöperative; perhaps spinning and weaving also.

Since the Goddess of Mercy is the patron appealed to when children are wanted or their health is in danger, we may make a women's and children's clinic an important part of the work there. This would be an interesting way to translate the fundamental longing of the old day into modern terms.

The Cross and the Candles

The church members had a prayer meeting every night in the home where we were being entertained. Four of us alternated with them in leading. But every evening our boys added some feature to the music which made the meeting richer.

The team leader led the last one. We cut two branches from a tree and made a rustic cross. This was placed on a table with a candle in front of it. Each of the forty-odd Christians and some non-Christian men from a neighboring village who had come to talk about the school was given a candle.

The candle at the foot of the cross was lighted at the beginning of the service, then each of us filed past and lit his own. A human architect could not build a cathedral more inspiring than that farm yard with the brilliant stars sending their messages down to us from the mystic vaults of that winter night. The unlettered rural men and women, the bright-faced children, and our students were all absorbed in the service built around the theme:

"Ye are the light of the world."

"The Actual Demand . . . Is Apparently Being Met"

By RUTH PARKER WHITE

IN the chapter on Medical Work of Missions in the book *Re-Thinking Missions* it says: "The number of hospital beds per unit of population is less than one sixth of those available in progressive regions of the West, but however great the need may be, the actual demand—judged by the empty beds in the wards we visited—is apparently being met."

Nothing more is said in the chapter about the need!

A few months before we left India for furlough we went on tour to the seacoast villages thirty-five miles away from our station. It does not sound far: thirty-five miles—perhaps an hour's journey, you say. We left our bungalow at 7:45 A.M., traveled twenty miles in a Ford over an atrocious road, and fifteen miles in a bullock cart over no road at all. We reached our destination at 7:45 P.M. Thanks to the Ford we were able to make the trip in one day. Ten years before it took two days to make the same trip, all the way in a bullock cart.

We camped out in the small building that served as church and school. As it was in the heart of the village we did not lack company day or night. The children stayed with us all day long, following us wherever we went. The women came and went as their household duties permitted. The men came at sundown when their day's work was done.

Among the children, who were always with us, were several with foul ulcers on their legs, and others with eyes swollen from a very common eye disease. Every district missionary is forced to pick up some knowledge of first aid. You can't have charge of a boarding school of over two hundred children without bandaging a good many hundred sores, and treating eyes by the dozens. This is done, not with any "ulterior motive," but because the poor little children must be taken care of. So I got out my first-aid kit, a few simple medicines, cotton, and bandages, packed in a tin biscuit box. The children's ulcers and sore eyes felt much more comfortable when cleansed and dressed.

What happened? The news spread like wild fire. Nearly every person in the village who had anything physically wrong came and begged for medicine. Those who could not come sent a relative. Old men and women, nearly blind with cataract, stretched out little bottles, beseeching me for "eye medicine." In vain I explained that my medicine was for sore eyes only, and that they were hospital cases.

"But," they begged, "the nearest hospital is sixty-five miles away, over two days' journey. We have no money to pay for such a trip, nor for food after we reach the hospital. Just let us try a little of your eye medicine. It may help."

Mortgaging His Home for His Wife's Eyes

I sat in the hut of a blind Christian woman. She held my hand as we talked. It was her only way of seeing me. As we sat in that little hut made entirely of palm leaves, I looked across the way at a more substantial house made with mud walls and a tiled room. She and her husband had owned the substantial mud-walled house.

She began to have trouble with her eyes, and the nearest dispensary of any sort being twenty miles away, and that manned only by an inadequately trained doctor, they did what all the village people do first: they went to a quack doctor. Things only went from bad to worse. Money was spent and the eyes grew worse.

At last they got up their courage to make the sixty-five mile trip to the Mission Hospital in Madura, only to be told that her eyes were so bad that she must go to an eye hospital about forty-five miles away. Her husband returned to

the village, mortgaged his mud house to get money to take his wife to the eye hospital where she spent several weeks. Everything possible was done for her, but it was too late. Quack doctors and delay had made the case hopeless.

Almost blind, the poor woman returned to her village. As there was no money to pay off the mortgage, their house was seized. There in a little palm-leaf hut sits the patient blind woman, while commissions write:

"The actual demand . . . is apparently being met."

"In a Week or Two You Would Have Had a Dead Teacher"

When we arrived in this village we noticed that Jesuadian (Servant of Jesus), the teacher, seemed in some way troubled. His mind seemed distracted, and his face looked drawn. Yet he went about his duties, conducted school all day, accompanied us in the evening to near-by villages, uttering no complaint. I began to pump his wife for information.

"Yes," she said, "he is worried. He has a very painful swelling on his leg. Village friends have advised massaging with various home-concocted remedies, but the pain only increases. Some have urged him to see a quack doctor, but we do not know what to do. (They were somewhat educated beyond the quack, you see.) Perhaps you have some lotion that might help him?"

Mr. White looked at Jesuadian's leg, and decided that we had nothing suitable. "You must come with us to Aruppukottai," we said. "Perhaps there is something that can be done at the dispensary there."

"But the school!" Jesuadian protested. "The village work! The Sunday service! And my wife is pregnant. She has had so many miscarriages that I cannot leave her at this time!"

His wife viewed the situation more calmly. "I'll be all right," she declared. "I'll look after the school. You must go."

So when we left the village Jesuadian went with us. But—when we reached Aruppukottai the dispensary was closed indefinitely. We sent him on the bus thirty miles to Madura.

"And," said Dr. Wilder, "It is lucky you did, or within a week or two you would have had a dead teacher." These are the cases in one village only, as we saw them in the few days we were there.

Empty Beds . . . Why? When?

"The actual demand . . . is apparently being met." I have been in our mission hospitals when patients were lying on mats on the verandas, as there were not enough beds, nor enough ward space. I have also been there when there were many empty beds. Why? A Hindu festival was in progress. On such occasions no one takes time to attend hospitals. Apparently women do not even have babies then, for the maternity wards were emptiest of all. Everyone who could crawl had left. During the harvest season, too, there is no one who can spare the time to take even a seriously ill person to a hospital two or three days' journey away.

One Doctor for 35,000 People!

In Aruppukottai, a town of 35,000 people, there is one small government dispensary manned by a poorly trained Indian. In spite of his inadequate training he is working devotedly day and night for a ridiculously small salary. He treats between one hundred and two hundred patients daily in the dispensary, goes on outcases, and in addition performs all the autopsies in the cases of death by violence, of which there seem to be legion. Then he has to trot away to some distant court to give testimony when someone is tried for murder. One doctor for 35,000 people!

And for the women of that 35,000, one trained midwife, and she not too well trained, as I can vouch for after having seen her at work. Out in the villages—no one! "Six million people in India die every year from preventable diseases," writes Trevor Pinch in *Stark India.*

And yet—"the actual demand (for hospital care) is apparently being met."

The Mission doctor comes to visit us for the week-end. It is his Sunday off and he needs the rest. At 7 A.M., when breakfast is ready, I find him out on the veranda surrounded by an eager crowd who need medical care. How long he has been there I do not know, nor do I know

how word spread that he had arrived. We tell the crowd to wait until he has eaten.

All morning they come and go. To this one he says, "You need hospital care."

"But I have no rupee (33 cents) to pay the bus fare."

We help all we can, but there finally comes an end to the rupees that the missionary can hand out. Like the dragon's teeth, ten sprout up in the place of one helped.

There Never Can Be Enough Hospitals in India

When I think of the little dead babies I have seen, babies who might have been saved had they had even poor medical attention; when I hear again the Rachels weeping for their children; rocking back and forth, beating their heads, wailing without comfort!

"Oh, the child that I have borne! Come back to me my infant! Will no one give me back my child! Oh, the child that I have brought forth in anguish! Look at him!"

Then I know that there can never be enough hospitals in India.

How can one live day after day, seeing so many tragedies that cannot be helped! Can I stand the wailing at one more funeral! Can I bear the sight of one more young man dying of tuberculosis! Can I endure to look at one more blind baby!

And yet, "the actual demand is apparently being met."

Problems of a District Missionary

By DOROTHY P. CUSHING

ANOTHER Connecticut Yankee dropped in the other day from India: Emmons E. White of Aruppukottai, also—quite properly—of Yale, both University and Divinity School.

Mr. Emmons White

What is the typical day of a man like Emmons White?

"There ain't no sich animal!" he exclaims in reply: each day is unique in the problems it brings and the opportunities it offers.

"I get up in the morning, and coming downstairs find four or five men sitting on the veranda outside my door," says Mr. White. "They have come from villages near or far to appeal to me about something they think I can help them do."

Caste Warfare Problems

"Perhaps the outcaste Christians of a small village have waked in the middle of the night to find the roofs of all their houses burning. They don't know who set the fire, but suspect a non-Christian high-caste man who has a grudge, and they want me to help them get justice. The matter must be reported to the police who should apprehend and punish the guilty, and they think I, as a missionary, will have more influence with the police than an Indian. The villagers are tremendously excited: they are in fear for their lives, and of course have had a considerable property loss."

The stronghold of caste is in the Brahmin section, but there seems to be an awakening even there.

"Have you ever heard of the Self-Respect Society? It means, practically, the elevation of the non-Brahmin castes. A group of young Hindu men is growing up that is indifferent to penalties for breaking caste. The real danger in the movement consists in a tendency for its adherents to despise all religion and religious rites alike, and to emphasize morality minus religion."

"Do you make distinction in your church circles between high caste and low caste?" we asked.

"Never, in our dealings with the people as a

church. We do recognize it in a way: that is to say, we cannot place an outcaste catechist over a high-caste congregation. It doesn't work. The difficulty lies mainly with the *non*-Christians of the village: the outcaste catechist suffers under too many handicaps."

At Christian social gatherings high caste and low caste eat together. "I always say to the Indians when I am speaking about caste at all, 'I do insist that you treat the other fellow as though he had equal rights to come to the Lord's table with you, or to sit in church beside you, or to send his boy to school.' "

Money Problems

"After the outcaste people leave I may do routine office work. That would include consultations with pastors—I have eight pastorates under me—and others. A pastor may come with a serious problem with regard to maintaining work in a certain village. The people have not given the offerings that were expected because of failure of crops. He doesn't ask me for financial help. He knows my limits as well as the Board's limits, but he does feel he needs some help.

"For example: in the above village the pastor is expected to get about thirty rupees as the people's annual pledge to the support of their work. One man who paid ten rupees last year promised ten this year, but he has only paid in three. I go out to that village and call upon the man—he happens to be a leading man. I say:

" ' Do you realize this is a hard year for the church, too? This is the time when our faith and our consecration are really tested. I know it may be difficult to give, but supposing all Christians went back on their pledges as you did, where would our work be?'

" 'Oh well! All right!' he replies. 'I will give it somehow. I don't know how I am going to get it.'

"Last year a Christian farmer belonging to a large congregation of the Nadar caste (a socially higher community than an outcaste one) told me that in 1930 he harvested a crop of 26 large bundles of red peppers, which he marketed at 60 rupees each (or $18.00); but that in 1931 his crop failed, netting him only six bundles, which sold at only half the previous rate! So this man *couldn't* duplicate his contribution of the previous year to the support of his church. This situation was typical and at a time when the American Board's village work had been cut about 25 per cent.

"Many Aruppukottai Christians are from outcaste communities, poor, illiterate, eking out a living as unskilled farm laborers for high-caste farmers; sometimes they have no work, and are forced to leave their families for a year or two while they seek their fortunes in Singapore or other parts of India. The problem of self-support will always be difficult as long as most of our people come from these poorer classes."

School Problems

Part of Mr. White's day is spent in work for or in the big boarding school where the three R's are taught clear up to the eighth grade, with an hour's lesson in Bible every morning and classes in physical culture, cooking and food preparation for the girls, and gardening for the boys. The problems here—adequate buildings and equipment—have been solved little by little every year since 1918 when the school was no better than a collection of insanitary mud huts. In two or three years more it will have a complete, clean, commodious plant, including a recitation hall, two boys' dormitories accommodating over a hundred boy boarders, a large dormitory and compound accommodating a hundred girl boarders, teachers' quarters, sick rooms, kitchen, bath-house, etc.

There are Boy Scout troops. On Sundays boys and girls go out and lead little meetings in the villages. "They do not have to go. We make it voluntary, but they like it. It is fun to go out with these boys and girls and hear them give their message."

Touring Problems

Mr. White always feels an urge to get away from institutional work and into personal work. Touring gives him a good deal of this, and he averages seventy to ninety days out of a year in touring, although the rainy season brings down the average. On a single trip he is gone from two

JEFFERY HOSTEL—GIRLS' DORMITORY, ARUPPUKOTAI, SOUTH INDIA

to ten days, takes all he needs to eat during that time and almost all he needs to drink, because he cannot get good water. He plans to visit two villages a day, to confer with the native leaders, go to the schools, talk with the teachers and supervise their work, and hold at least one meeting for the Christians there.

"I find that is the most interesting part of my work. I like to preach pretty well. Tamil and Indian music are my hobbies, and putting music to Christian words. I studied with a Brahmin professional musician; learned from him non-Christian and some Christian songs; the tunes are Indian tunes, mostly minor. I am going to score some of them in Western notation.

"In the old days there was very little in books. Everything came orally. An Indian teacher takes a parable or Bible story and unfolds it by means of songs and preaching interspersed. He may sing from twenty to thirty songs in connection with an address that lasts two hours at least."

In touring Mr. White preaches to non-Christians as well as Christians, and one of the things that has come about in the last ten years is interested and respectful attention. More definite results are secured where there are follow-up methods, such as individual work and frequent personal contacts, especially where the evangelist is related by caste to the person sought. Usually a man will become an adherent with his entire family and all will be baptized, but sometimes only the man will come forward at first.

Then came the question about discarding the ceremony of baptism. "I would not do away with baptism unless you can get a substitute for it. The form of baptism has perhaps been lowered from what it ought to be, namely, a sign that the man has actually consecrated his whole life to Christ. Now it is simply a sign that he has decided to follow Jesus in a general way. Yes, he is sometimes ostracized, particularly if he is a high-caste man, but we do not get many high-caste men."

"Some question whether Christianity is particularly necessary for the East; whether it has a unique mission in India. What do you think?"

"I feel that anyone who has experienced what Christ has meant in his life is under obligations to tell that. The Gospel has worked great things in India."

Jig-saw fans will be interested in the best time reported thus far on the May cover puzzle as 47 minutes. Have you joined our monthly puzzle club? Price 50 cents each. All covers for 1933 now available. The puzzles are well mounted on wood and intricately cut. Order from Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Massachusetts.

Eastern Women Today and Tomorrow*

A Review by

JEAN KENYON MACKENZIE

FOR thirty-three years the Central Committee has been publishing books on phases of Christian work in the world. I suppose there has been no more widespread effort than this toward the popular understanding, among Americans and among American women in particular, of the women of the Orient.

Miss Woodsmall's book is one of the best put out by the Committee; it is of an extraordinary excellence, and the assembling of it must have been a formidable task. It is the fruit of years of intensive study of the changing life conditions among Oriental women, during a number of visits to Eastern countries. In 1930 Miss Woodsmall was a member of the Commission on Higher Christian Education to Japan. She was also a member of the Fact Finders and later served on the Laymen's Commission.

The analysis alone of the twelve chapters will greatly impress the reader. The first eight chapters deal with the present position of Eastern women, and the last four with the relationship of Christian Missions to the development of women in the new day.

To have handled so much material, and so intricate, in so lively a fashion is truly a *tour de force.* The major problems of social change, of the new freedom, of the renaissance in education, of the development of economic independence, of the movements to a higher health level, of the advance into wider spheres of interest, of a new sense of the world outside of the home and of international relations, the acceptance of the struggle toward peace—these problems and the enormous problems of the life of women in the vast areas of rural Asia—all this and more has been handled with an admirable competence that surely commends the book.

But that in this forest of comment on specific and general conditions, in so wide a survey, there should yet be place for dramatic events, fascinating personalities, and circumstances so vividly related to the problems as they are envisaged in life—this must insure a wide reading and a living impress.

That there are extraordinary difficulties and possibilities in the transition from "the old technique demanding obedience and the suppression of all individuality, to the new, requiring initiative and self assurance" is somehow the better understood when the reader has come upon the following advertisement from a Lahore newspaper: "Wanted, a beautiful, educated girl for a B.A. London returned Hindu. No caste restrictions. Large personal income."

And many a reader will be grateful to Miss Woodsmall that she has found time in her serious preoccupations about hygiene, to "remember with pleasure a purdah club party given by the Begum of Bhopal, where a very colorful old Mohammedan lady in brilliant magenta silk pyjamas and a loose purple shirt kept pushing back her chadar to display, as eagerly as a child, her string of shining medals, the prizes she had won in different courses in Home Hygiene and First Aid under the St. John's Ambulance Association."

The book has weight and dimensions, it is packed and solid. It has the variety of cultures, the distinctions of aspects, customs, patterns. It conveys a sense of the sweep and movement of life. And as the reader is engrossed by the force of rising tides, the women emerge with their racial characteristics full upon them. It is hard to think that there are many such exhibits in a book, or that the Occidental woman is likely to receive often so complete and realistic an accounting of present conditions among Oriental women, or in so many current phases.

Miss Woodsmall's vocabulary is modern, and qualified to secure intelligent readers, who will understand problems and projects and conditionings and reactions as they are noted.

**Eastern Women Today and Tomorrow,* by Ruth Frances Woodsmall. Published as the foreign mission study book for women and young women by the Central Committee on the United Study of Foreign Missions; $.50, paper; $1.00, cloth.

The second half of the book, that which deals with the relationship of Christian missions to the development of women in the new day, is going to require intellectual effort on the part of those concerned with the future of the missionary forces at home and abroad. Many a reader's head is going to ache, and many a soft will is going to complain, and many a fixed idea is going to have to fight for its own. Miss Woodsmall is not addressing the backward groups, or the stand-patters, or the complacent, in her book. It should be appropriated by the active studious Christian. It will stimulate self-knowledge, self-criticism and self-correction.

Missionary problems are here analyzed, experiments are reported, the diversity of modern needs realized, and many of the confusions and many of the dearest hopes of the missionary are here penetrated. The necessary co-relations between missionary effort and life, the appreciations of the fundamental values of environment, of racial and cultural treasures and assets, the concern for the uses and abuses of the new freedom, for the dangers of westernization, the enormous concern for the enrichment of religious education and for the full development of social Christianity—all these elements and factors in the task to be met, are here acknowledged as elements in "the correlation of the principles of Jesus to modern life."

This book will be serious reading for the missionaries, who having done all that in them lay to meet the severe exigencies of the transition periods into which all of them, at all times, have always been coming, have never yet felt themselves at any time to have compassed adequately their widening task. It may well be that they will feel themselves much indebted to Miss Woodsmall, who has interpreted so many of their desperate hopes and their Macedonian cries, their appeals to reason, and their appeals for a more intelligent, and a more ardent, co-operation from the Church at home.

Pearl Buck Questioned

By T. Z. KOO

I CANNOT refrain from saying a word about the recent utterances of Mrs. Pearl Buck on missionaries in China. If the cabled reports of her speech were correct, then I must say her criticism of the missionaries sent out to China is neither just nor kind.

It is not just, because the average missionary, as I have reason to know, is not of the mediocre quality attributed to him by Mrs. Buck. I base my observation on my own personal contacts with missionaries in synods, conferences and as individuals over a period of at least ten years and covering provincial areas like Szechuan and Yunnan in West China, Kwantung and Anhwei in East China, Hupeh, Hunan, and Honan in Central China, Shantung, Shansi, and Hopei in North China, and the Three Eastern Provinces in Manchuria.

Of course, here and there, you will come across misfits and downright failures, just as you would in any service that numbers its personnel in the thousands. Even with the best of judgment and insight, the mission boards are human and bound to err, now and then, in selecting their candidates.

I want to register this protest against Mrs. Buck's statements, because in their sweeping nature they are not true and are liable to give a wrong impression to people.

Furthermore, if the press reports of her address were correct, then I feel Mrs. Buck has been rather unkind in her attitude toward her fellow-missionaries out here because she did not give her audience a glimpse into the wonderful spirit of devotion and identification with the weal and woe of the people among whom they have cast their lot.

But as the press very often only picks out the sensational parts for cabling, I may be entirely unjust to Mrs. Buck, in which case I ask her to forgive me for making this protest.

How Would You Answer This?

This is a tragic letter from a young daughter of certain missionaries now on furlough. It was written just after overhearing her parents talk over a letter from the Rooms expressing the fear that the Board might be driven for financial reasons to detain these devoted and highly valued missionaries in America.

"I am the daughter of ————, and I write to ask you if you couldn't, please, try to send us back to India. The Indian people love us so, and we love the Indians.

"I know it costs a lot, but I will try to pay you back when I grow up.

"Also, my best friend is in India and I haven't seen her for three and a half years.

"My father and mother are good missionaries and they work *hard* so I think it's a shame not to send them back.

"Although I am but eleven years old, I can work hard and I will gladly do all I can to help."

PRAYER CALENDAR FOR AUGUST

West Central Africa Mission

1 Tu — Miss Emma C. Redick, 1900. Miss Una J. Minto, 1920 Miss Mary Thomas, 1927

2 W — Mr. and Mrs. R. Eugene Dole, 1931

3 Th — Rev. and Mrs. Daniel A. Hastings, 1915

4 Fr — Rev. and Mrs. Henry A. Neipp, 1904

5 Sa — Mrs. Marion M. Webster, 1887 Miss Lauretta A. Dibble, 1920

6 S — Miss Mary W. Hurlbut, 1924 Miss Lida M. Russell, 1925 Miss E. Marie Crosby, 1927

7 M — Dr. and Mrs. H. Veazie Markham, 1927

8 Tu — Mr. and Mrs. Richard S. Webb, 1929

9 W — Mr. and Mrs. F. Sidney Dart, 1911

10 Th — Dr. and Mrs. A. M. McMillan, 1929

11 Fr — Rev. and Mrs. H. C. McDowell, 1919

12 Sa — Mr. and Mrs. Samuel B. Coles, 1922

13 S — Rev. and Mrs. William C. Bell, 1907

14 M — Rev. and Mrs. Duane V. Waln, 1928

15 Tu — Dr. Mary F. Cushman, 1922 Miss Florence C. Malcolm, 1928

16 W — Dr. and Mrs. Henry S. Hollenbeck, 1909, 1930

17 Th — Rev. and Mrs. G. M. Childs, 1924, 1925

18 Fr — Rev. and Mrs. M. W. Ennis, 1903, 1907 Miss F. Louise Rounds, 1927

19 Sa — Rev. and Mrs. Frank S. Tucker, 1926

Mexico Mission

20 S — Miss Margarita Wright, 1919 Miss Marjorie Cherry, 1932 Miss Ramona Salazar, 1932

21 M — Rev. and Mrs. C. A. Neff, 1913, 1923 Mr. William H. Charnock, 1932

22 Tu — Mrs. Medora Williams, 1929 Miss Virgina Powell, 1930

23 W — Miss Harriet Barnard, 1927 Miss Catherine Poppleton, 1930

24 Th — Miss Aileen B. Parsons, 1926 Mrs. Galvan, 1932

25 Fr — Rev. and Mrs. Henry P. D. Leach, 1928

Bulgaria Mission

26 Sa — Rev. and Mrs. W. C. Cooper, 1909, 1912

27 S — Rev. and Mrs. E. B. Haskell, 1891, 1904

28 M — Rev. and Mrs. T. T. Holway, 1901, 1929

29 Tu — Miss Agnes M. Baird, 1898 Miss Edith L. Douglass, 1911 Mrs. Lyle S. Woodruff, 1911

30 W — For the Churches in Czechoslovakia

31 Th — Rev. and Mrs. Wayne H. Bowers, 1913

The Board Mourns the Loss of

Mrs. Frank Gaylord Cook

ON April 20, Mrs. Alice Burr (Sterling) Cook was called to the Higher Service, after several months of suffering following a severe attack of arthritis. The funeral service took place Saturday, April 22, in the First Church of Cambridge and was conducted by the pastor, Dr. Raymond Calkins, assisted by Dr. James L. Barton.

At the time of her death, Mrs. Cook was a corporate member of the American Board, a member of the Prudential Committee, and of its subcommittees on Appropriations, Foreign Policy, India, Library, Mission Buildings, Mission Property, and Reinforcements. She was also the recording, corresponding, and executive secretary of the American Sections of the Governing Boards of the Women's Christian College and of St. Christopher's Training College, both of Madras, India, and of the Missionary Medical College for Women at Vellore, India. Until her death she represented the American Board on the Executive Committee of the Federation of Women's Boards of Foreign Missions of North America (serving as treasurer of the same) and was on the Central Committee on United Study of Foreign Missions.

Mrs. Cook became actively engaged in missionary work soon after she married Mr. Cook in 1896, immediately following her graduation from Radcliffe. In 1907 she became treasurer of the Suffolk Branch of the Woman's Board of Missions, and three years later was made a director of that Board. She was elected in 1913 to the vice-presidency of the W.B.M. and in 1917, treasurer, succeeding Miss Sarah Louise Day.

Her broad and intimate knowledge of missionary work, however, was not gained wholly through contacts at the home base. She saw both field and worker first hand. In 1924, with her husband, she made a sixteen months' trip around the world, visiting on the way every American Board station that she could reach; and in 1931 she, with her husband, a sister and a brother-in-law, made a second world tour, giving special attention to the women's colleges at Madras and Vellore.

It is difficult to say in what circles Mrs. Cook will be most missed. As an executive and an administrator within denominational and interdenominational, national and international circles, she constantly impressed her colleagues with her fair-mindedness, her wisdom, the thoroughness and completeness of her work, her clear mind and attention to details, her sympathetic consideration of problems, and her unfailing graciousness and courtesy. She was particularly thoughtful of others, appreciating their viewpoints. Her consideration of the opinion of others was most generous. Her spirit was catholic and her devotion inspiring. She ever proved a most loyal, helpful colleague.

To her the work was not that of a machine, nor an array of figures. Rather was it a living, breathing organism. Gifts to the Board were to Mrs. Cook expressions of love and Christian devotion, and appropriations the support of a large group of Christian disciples, many of whom were personally known by her at home and abroad.

In the words of Miss Keith who was intimately associated with her for many years, "To her the task of a foreign missions treasurer was to inspire Christians in the American churches to live in accordance with the last com-

mand of Christ, to express their devotion to Him by gifts for His work, and to make those gifts accomplish as much as possible in the field to which they were designated."

With all her interest in Christian work in Cambridge and her state and nation and throughout the world, Mrs. Cook was no less a home maker. There was efficient management of her household, and above all a gracious hospitality. To be a guest in her home in Cambridge was a privilege and an honor, and to scan the pages of her Guest Book gave one a realization of the host of people who had known that privilege: missionaries; foreign students at Harvard and Radcliffe and other colleges; Y.W.C.A. women; and many, many others of marked leadership in national and international circles.

In her own church life was she also a rare spirit. "There was in her," says her pastor, "an inner spiritual strength which directed and controlled all her life. She had a deep mystical interest and grasp of spiritual reality, a possession of personal religion in its simplest as well as in its most vital aspects. Others may speak of what she achieved, of the range of her interests, and of her grasp of detail. Let me bear witness," continues Dr. Calkins, "to that deepest principle of life which underlay, penetrated and informed all that Mrs. Cook was and did. This type of person is the invaluable asset of any spiritual community. That is what she was to us and to me."

A "Colón" Girl Goes Rural

By MARGARITA WRIGHT

"PAULA! How glad I am to see you! When did you come, and how, and what kind of a year have you had?"

"Señorita, it is good to see my school again. I only reached the city last night, but I had to come at once to see if it were still as beautiful as ever. . . . Sixty of us rural teachers came to the Institute held by the Federal Inspectors. No, we did not come by train because it cost more that way. We came on burros. We traveled six days. Dangerous? Not very. Sometimes at nights we were a little afraid of the wild animals, but the men lighted fires and kept them going all night long. Tired? Perhaps, but we had happy times singing and talking together on the way. You see, during the year we have been so isolated in our different schools that it was good to be with people who have ideas and ideals.

"My school? Oh, Señorita, sometimes I used to look at my children seated on stones or even on the earthen floor, and wonder what you would think of it. When my mother and I first reached the village we had no place at all to stay for a week. First I went to visit all the families and at last they let me have a house for the school. At first there were only forty children, or so, but that seemed very few to me, so I went to visit the families in other villages, up and down the hills and canyons, and at last I had over eighty children. . . . And then, after school every afternoon I would visit in the homes. I noticed that each family lived in a single hut, and one room was kitchen, dining-room, bed-room and parlor. But then I noticed that they all had more land that was not built on, so I began asking them if they wouldn't like to build more rooms to their houses. They did not know people could live in more than one room, but they liked the idea and now several houses have two or more rooms. I showed them how to arrange a parlor to receive their visitors and they liked it.

"How did I spend the evenings? Why, we had night school. Many of the older people did not know how to read, and many knew only a little, so they came to the school in the evenings and I taught them. They liked very much the books the Colón girls, and the kind lady from California sent them. Yes, it kept me busy, but what else was there for me to do? Sometimes we had fiestas and the young people especially en-

joyed them. They did not know how to play 'Three Deep' and 'President' and other games we learned here in school, and they liked to have me teach them these and many other games.

"What was the village like? The most humble thing you can imagine . . . just huts, and dust, and stones. There is very little water. The women have to go a long distance to the hill to bring all the water they use. Wells? Now, they are trying to dig one, and if they find water, perhaps they will dig more. Another thing I helped them to secure was a regular mail service. When I went there they just waited until someone happened to be going to the nearest town where there was a post office to call for mail or to bring it, but I called the people together and asked them if they didn't want to coöperate and have the mail brought to them and taken at least once a week. So one man offered to do this service, and after that we could be sure of sending and receiving mail one day every week.

"Oh, and Señorita, you should see the new school they built during the year! It is almost finished and they are so proud of it. No, I couldn't take any pictures of it, nor of my children, because I couldn't afford to buy a Kodak. No, they didn't raise my salary after all, in spite of the promise to do so, because they said there was no money, so I received forty pesos a month all the year. Yes, the people in the village were very good to my mother and me and gave us some presents, but there were no supplies in the village and they have to bring in everything from the nearest town. No, nothing will grow there because it is so dry.

"Am I going back there? I want to very much. The Huichol Indians in a village further away in the mountains want me to go and start a school in their town, and they have sent one from their village to Mexico City to ask this favor, but I hope I can go back to where I spent this last year. Yes, there were many difficulties, because it is very hard for the people to understand, and they don't want to improve, but I have only made a beginning this year and I hope to go back."

NOTE: Paula graduated from the Normal Course of our Guadalajara school a year ago in June. She was in many ways an unsatisfactory student, and sometimes her teachers doubted the advisability of letting her continue with her preparations to teach, but now we have reason to be proud of her first year's work. The school of which she speaks is one of the 5000, approximately, rural schools which the Federal Department of Education in Mexico is establishing throughout the country. Paula's work was so much appreciated by the Inspector of her district that she was recommended for a raise in salary (which they were unable to give her) and received a letter of high praise from the officials in the Department of Education in Mexico City.

LESSONS IN GARDENING AT THE INSTITUTO COLON, GUADALAJARA

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

If We Knew Each Other Better

A series of articles of an anti-missionary nature have recently appeared in one of the Turkish dailies. The series is said to have been written by two discontented students who seek to sow the seeds of suspicion and to make Turkish people feel that the Americans, through their educational and medical services are working in underhanded ways. Rev. Paul E. Nilson of Talas, talking with Turkish friends upon this matter, said: "All about us people are forgetting their religion, beginning to be atheists. We face the evils of worldly, secular life together. It is not now the time for any God-loving Moslems and God-fearing Christians to waste their efforts attacking each other. You in your mosque and prayers, I in church, must seek from our common God the sources of spiritual power and, thus strengthened, must face the evils brought by a Godless philosophy of life." When he had finished, the Turkish friend, in whose mind still lingered the history of the Crusades, said, "I wish you could tell that in a public meeting. That would help us all to understand."

Taming a Cow in Umzumbe

The Bunkers (Kennèth and Alma) out in Umzumbe, South Africa, have rented a cow. In this way, they can see that the milker and utensils used are in sanitary condition. They are also trying to tame the cow—for native cows are so continuously in pasture that they are almost wild and strenuously object to being milked. The native has an awesome method of milking. He ties the cow's hind legs. Then he leads the calf forward and allows it to start lunch, surreptitiously removing said infant and continuing the milking process himself—or at least that is the idea. Of course, mother isn't so easily deceived and often kicks and bucks, hence the rope on the legs. So he goes over the same process again, with the result that the calf gets more milk than he does. But by degrees, the Bunkers think they can teach their cow to submit peacefully to normal milking, and this will doubtless set an example to others in the village.

Roosters and Reform

When an Indian farmer in Tirumangalam, India, was asked to kill a sick rooster (chicken cholera had been rampant) the man replied, "No, I don't want to kill it. It is dedicated to my god." The mission workers with their Indian village representatives were hoping to induce the farmers to sell off their inferior poultry and restock with pure leghorn roosters, thus improving the grade. Another man had promised to purchase a pure-bred rooster in the interests of better poultry, but the night before the sale, he had a dream in which his god told him he didn't want him to buy such a rooster—so he didn't!

A Sure Cure

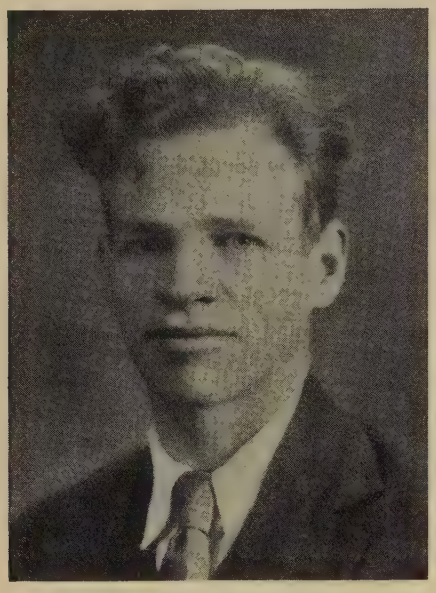
A good government which has the welfare of the people at heart is a more powerful weapon against Communism than bombs and bullets in the opinion of Rev. George W. Shepherd of Yangkow, China. "Sovietism is not generally acceptable to the Chinese," he says "as it tramples under foot the wisdom and experience of the ages and leaves little place for the much-prized values of refinement and home life." Its gains in his area of China have been made almost entirely by force of arms in rural regions, and by drafting all able-bodied men into the Red Army, leaving only women and cripples to till the soil.

4-H Clubs in China

The 4-H Club is finding a place in the rural life of China, as well as America, at least in that area supervised by Rev. Harry S. Martin of Peiping. Over 150 boys and girls from the country districts gathered for a conference this spring to learn of the value of club work and to plan an organization and various projects. Work of this kind in the rural field is on virgin soil, says Mr. Martin, and the idea is taking deep root. Because the Chinese writing does not have an alphabet, a letter cannot be used as in the case of the 4-H Club in America, so the character for "progress" or "going forward" has been used, and it would be more accurate to call them the 4-Progress Clubs, rather than 4-H Clubs.

Television Section

Station ABCFM



EZRA PORTER YOUNG
who tells the story

If Mahomet Cannot Go to the Mountain . . .

The fame of the Adana Boys' Playground, Adana, Turkey, reached the marketplace of Konya, and the ears of a railway official who then journeyed across the mountain to witness it in action. He had a vision of what he wanted to do for the children of his own city.

"My train leaves in two hours," he said to Mr. Ezra Porter Young, director. "Tell me all you can about this playground; how it started, cost of equipment, attendance, discipline—and more especially how we can open a similar one in our city."

"That's a pretty large order," replied Mr. Young. "It has taken Miss Brauer seven years to create this one and you want me to build one for you in two hours."

"If I give you a thousand lira (about $450) and promise you another eight hundred at the end of the year if the experiment is a success, do you think you could put a similar play center in Konya for me?" demanded the railway official.

"This is no dreamer, but a man who talks in dollars and cents (sense)," thought the young American. Meantime his guest had been taking in the scene, watching the boys at play and listening to their conversation.

"The thing which impresses me," he said "is that there are no fights or bad language. How do you manage it?" Here a Turkish friend broke in.

"The answer is character-training," he observed, "we don't stress it as strongly as these people."

"That is only half the story," added the director, "if the truth were known, these boys are too busy to get into mischief!"

"Come to Konya as my guest for a month, Mr. Young," urged the visitor, "and start a playground."

With Miss Brauer on furlough Mr. Young could not leave but suggested that a reliable man be sent from Konya to work with him and observe the methods used.

"We have an expression in English," he said, " 'If Mahomet cannot go to the mountain, the mountain must come to Mahomet.' Since I cannot go to Konya, will Konya not come to me?"

With several copies of "Playground and Recreation" as well as equipment catalogues under his arm, the busy executive started for his train.

"Don't be anxious about my keeping that promise to send a teacher down to work with you," he said smiling, as he bade Mr. Young farewell. "Be assured that the mountain WILL come to Mahomet!"

OY—Adana Playground Volley Ball Team. Good sportsmen all—traveled to Tarsus and won a match against a college team. Please note the snappy uniforms.

Television Section

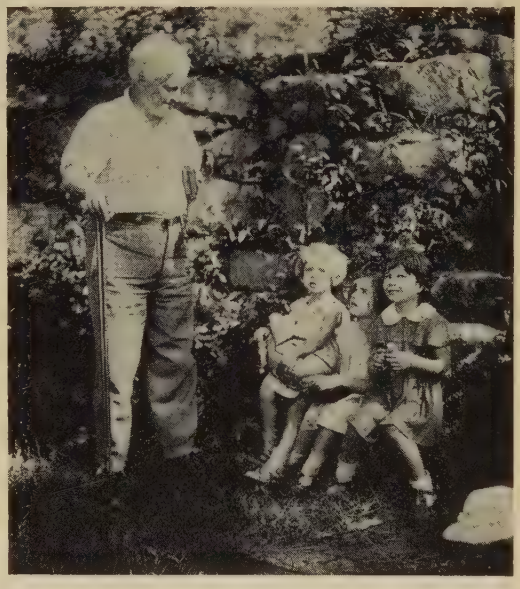
Station ABCFM

Hello, Folks!

Greetings, with smiles, from Rev. and Mrs. Frank S. Tucker, of Sachiquela, West Africa, and the children, including little Elaine Childs, standing near Mr. Tucker (back row). The Tuckers are studying Umbundu with Dr. Merlin W. Ennis whom they regard as one of the "greatest missionaries we have known." He has a wide knowledge of the customs and language of the Ovimbundu and a wonderful understanding of them. The Tuckers find many things in both language and people to remind them of their years in Inhambane, 1926 to 1931.

Shepherd of Bailundu

Rev. Abraham Ngulu, beloved native pastor who makes long journeys, visiting the 235 outstations of his parish. He is sought out by old and young. The old, caught in the upheaval brought by civilization, faced with the worthlessness of their fetishes, turn to him as one of their own race and generation who has the hope of a New Life. Thousands hear him preach.



And Here Is Dr. Ennis

chatting with the Tucker children and Elaine Childs, book under arm. Perhaps he is telling them of his plans when he reaches America on furlough this summer.

Whoa!

"I couldn't get very far without Jimmy," confesses Miss Agnes A. Wood of Inanda Seminary, Natal, South Africa. Jimmy is her horse. On the other steed is Miss A. Luhlongwane, a teacher who often accompanies Miss Wood on her visits to the villages. Her horse is named "Lihle" and was formerly owned by the late Rev. George B. Cowles.

Onward the Literacy Brigade

Last summer, under the direction of two competent young Chinese, a survey was made of the Lintsing, China, rural district to ascertain the possibility for organizing the ignorant farmers into classes to study the Thousand Characters developed by Jimmy Yen, Yale, 1918, founder of the Mass Education Movement in China. Directors visited village after village conferring with leaders, and succeeded in enrolling 1,300 students in 42 classes scattered among 35 villages. "It has been one of the inspirations of our experience in Lintsing to see the enthusiasm of these two men as they captured the imaginations of their countrymen with this promise of new life from an understanding of the printed and written word," says Rev. Lewis L. Gilbert.

A Just Judge

Charged with unlawfully holding religious services, Rev. Merrill N. Isely of Gaziantep, Turkey, ably defended by a Turkish attorney, a sincere Moslem, was recently acquitted in a Turkish court, by a Turkish judge, at the petition of the Turkish State's representative. The judge ruled that the Turkish Constitution provides for freedom of religion and worship. The meetings questioned—conducted in the Girls' School—were simply continuations of services held for 50 years in a Protestant church. "We had not realized that any special permission was needed for these meetings and had never been so informed by any of the authorities," explains Mr. Isely. This outcome is another proof that Turkish law and ideals are making real progress toward the freedom of all faiths.

Only One Adam for Japan

After teaching Bible stories faithfully to the children from the slums in Okayama, Japan, two Japanese kindergarten teachers decided to give an exhibition of the knowledge which their young pupils had imbibed. Before an appreciative audience, therefore, they asked questions, and all went well until they came to the query, "Who ate the apple?" To which came in unison the shouted response, "Miss Adams!" Miss Annie L. Howe, who recalls this amusing incident, adds that she has always wished that Miss Alice P. Adams, then on furlough, could have heard this surprising piece of information which came forth so enthusiastically and unhesitatingly.

A Manly Stepladder

When Miss Myra L. Sawyer, R.N., of Tehchow, North China, steps to the door of the ward and asks for a "stepladder," a grin of delight goes around, and the tallest man nurse steps forward. Miss Sawyer confesses to a weakness for tall men nurses because they can reach the high spots in decorating for Christmas and other festivities. In her last letter, Miss Sawyer stated that because of the political situation, supplies of drugs and surgical material had been put in the hospital, together with sugar, flour and meal to last several months. If troops began to be moved she knew that freight orders would not come through. "Our Chinese here are very discouraged . . ." says Miss Sawyer. The young hospital preacher at Tehchow, who was himself in the army for several years, was a classmate and personal friend of the equally young Chinese colonel, who with his entire company of 300, gave up life with the Shanhaikuan bombing.

Things Certainly Hum Here

Trying to give poor boys and girls a chance to earn an education and yet avoid increasing the number of "white collar" workers who are already sufficiently large in number in both China and India, Ming I Middle School (Fenchow Memorial High School), Fenchow, North China, is introducing some interesting courses. A substantial old church member is teaching fifty boys how to earn a living "painting the town"—not red, but whatever color suits the citizenry. A small bean-curd factory has been started also, reports Rev. Paul R. Reynolds. School and friends can secure from it a food staple said by the Peking Union Medical College in Peiping to be high in food value, an acceptable substitute for milk, which is too expensive for most families. "We can furnish it at a tenth of the price for milk," he adds. Then another venture is a green house. Shansi farmers have never raised winter vegetables. The boys are learning how to do it. They even have a small flock of sheep in the charge of a boy, and the students get a great kick out of watching the sheep almost follow him into class like the traditional "Mary's Lamb." Two of the Ming I graduates are learning the wool business from "sheep to tweeds" in Sam Dean's technical school, and as soon as equipment can be afforded, Mr. Reynolds hopes that Ming I will have its own trade department.

My Church* (What It May Become)

By Frank M. Sheldon, D.D.

Worship

Leader: Open the meeting by the leader or another speaking five minutes on MY CHURCH, as people of the eternal quest, of the constant hunger for God, with the windows of their lives always open, eagerly seeking and expecting communion with the eternal Father. (Why not all our people come to Church as the Quakers, expecting that each must make contact with God?) Close this talk with Oxenham's

"To every man there openeth
A Way, and Ways, and a Way," etc.

Silent Prayer (followed by the piano playing "Nearer My God to Thee").

Hymns: Dear Lord and Father of Mankind
O Master Let Me Walk with Thee

Directed Prayer: That we may seek God, as the hart panteth after the water-brooks; As blind men seek for light—that we may desire God's will above all else—that we may think about all life as God thinks—that we may purpose as God purposes—that we may love, even enemies, as God does—that the mind of Christ may be in us, and we possess the Spirit of life that was in Christ.

The Program

The meeting may continue by having a different person speak three minutes on each of the following points on the theme: What My Church May and Should Be.

1. Church of the Good News.—Fully convinced and blessedly happy because, in spite of all adverse circumstance and experience, the Creative Life *is* our Father. In darkest hour of seeming tragedy, He always seeks, loves, blesses, and, with our coöperation, makes all things work together for good.

2. Church of the Restored and Transformed Life.—"Of all His gifts, the greatest is a restored soul." A Church ready with Jesus to pay the cost of forgiveness, which is the cost of actually changing lives from their bad spirit and attitude to good. Forgiveness takes place only when the wrongdoer has been won away from the wrong attitude, which led to the sin. Gethsemane and Calvary indicate what that cost Jesus. (Matt. 5:7, 6:12; 18:21-35; Eph. 4: 31ff.)

3. Church of the Creative Life and the Living Paradox.—Becomes a creator with God, of new lives and a new society. It dares, adventures with God and Jesus, in discovering truth, in achieving good will. Church of the creative inner life, of the inner urge, of the self-starter variety. With Jesus, it finds life by losing it, saves life by pouring it out. (Matt. 16:24, 25.)

4. Church of the Kingdom Program.—This means a Church of the will and life of God, of the spirit and program of Jesus.

Thus it is the Church of the inclusive outlook (no respecter of persons) with interracial and international mind, will and heart. Church of God's sons, which necessitates our being peacemakers, even to loving our enemies. (Matt. 5:9, 43-45.)

Church of God's equal justice, extended to every man in the world. Church of the second commandment and the Golden Rule.

Church with the unfailing courage and daring of those who love unselfishly. (I John 4:18; I Cor. 13:8.)

Church of the boundless neighborhood, hence of the inclusive mission. Always asks: how much, not how little, may I do. What it possesses is so good that it must be shared. Not dependent upon special scripture texts; for it is of the very nature of Christianity itself. So it carries the good news to the ends of the earth. (See *Why Missions?*)

5. Church of Prayer. Has the passion, compassion, courage, power, love and confidence born of communion, fellowship with the Father and the Master. It is thus adequate to every possible experience, and, at all cost, will let the love-life flow into all human relations.

6. My Church. What am I making it, what is it making me? What am I putting into it, what is it putting into me? Just what kind of a Church would my Church be, if each of its members were just like me?

The last speaker may well close by reading, "Let's Suppose," from the "Congregational Calendar Service." (General Council of Congregational and Christian Churches.)

*The last in a series of ten program outlines, planned by the Committee on Missionary Education.

Book Chat

Professor Robert Ernest Hume's monumental work, *Treasure House of the Living Religions* (Scribner's, N. Y. $3.00) has made a striking impression on the minds of many noted men. So we would like to add to Dr. Eddy's review of the book in our April number a few quotations.

"Professor Hume's book is a work of prodigious erudition and yet clearly arranged," writes William Lyon Phelps in the April *Scribner's*. "This is an amazing book, and I cannot think of any other recent work on any subject where one gets so much for one's money. The Preface of four pages contains more important information than I have seen anywhere else in so small a space. The author has read *in the original* the sacred books in Hebrew, Greek, Chinese, Sanskrit, Prakrit, Pali, Gurmukhi, and Avestan. Yet he wears his learning as easily as a spring overcoat.

"Two things especially impressed me: it is often said there is no fixed standard of morality; that it changes with time and place; that there is no general agreement on what is moral and immoral; that sin is a meaningless word. Well, the candid reader will be impressed by the unanimity of these great religions on the fundamentals of morality.

"The other thing is the supremacy of the English Bible. It is often said the surest way to agnosticism is to study comparative religions. This book points the other way, to Faith."

Rev. Charles E. Jefferson described how he read the book. "Let me tell how I mastered it. A book like this I read in a funny way. I began on page 307, and read the last 200 pages first. First of all, I ran my eye up and down the pages of the Reference Notes. There are 96 of these pages; and I ran my eye over every one of them. I took each page separately. This deepened my impression.

"Then I read the 39 pages of the Bibliography. I did not lump the pages together. I read every page individually. I was impressed by the large number of books on the *Bhagavad Gita*—38 in all.

"Then I read the Table of Citations—29 altogether. I did not read them by wholesale, but took in each page separately. I was impressed by the fact that from the Psalms you had taken nearly twice as many citations as from all the Prophets together, and nearly twice as many from Paul as from all the Gospels combined.

"Then I read the Topical Index, every page of all the 15 pages; and I was struck with the minute and painstaking completeness of all this work.

"Then I turned to the first part of the book, and read carefully the titles of the 51 chapters. I paid particular attention to the chapter on 'Peace and War.'

"Then I dipped into the four pages of Acknowledgments, and was stunned by their variety and extent.

"Then I read the Preface—not only every page of it, but every sentence of it, and not only every sentence, but every word. It is as interesting as a page of fiction.

"While I was exploring the book, my heart was filled with a solemn joy. I entered into the soul of the author, and stood awe-struck in the presence of his industry and patience and devotion. It was his prodigious industry and his inexhaustible patience and his unmeasured love that made me feel as Moses felt in the presence of the burning bush. A man does not produce a book like this for money, praise and fame. He writes for the sheer joy of writing. Only love can produce a miracle like this."

And while speaking of Dr. Hume's book we would like to quote what Professor William Ernest Hocking also wrote to the author:

"It is a monumental piece of work; and I can hardly express to you the satisfaction that I take personally in having these pages collated this way. It is a whole magazine for the comparative study of religion. During the second half-year I am giving a seminar on the living religions of Asia; and your work is of the utmost timeliness. A whole generation of students will rise up, and call you blessed.

"I feel too that there is more than a little moral support in the appearance of this volume for the attitude towards other religions which we recommend in the Report of the Laymen's Inquiry. I suspect that the simple presentation of your book to the reader will be worth more than many arguments."

* * *

We have received a book by Robert E. Speer entitled *Re-Thinking Missions Examined* (Fleming H. Revell, $.50). The contents of this booklet originally appeared in the January, 1933, issue of *The Missionary Review of the World* and has been commented upon far and wide. We would like to quote here what Dr. William Shaw, formerly General Secretary of the

World Christian Endeavor Society, wrote the Editor regarding Dr. Speer's article:

"Thank you for the privilege of reading Speer's article analyzing the Laymen's Missionary Report. It's a corker! His unusual personal experience enabled him to see every weak spot in the Report. I should think it would make many of those who have accepted the Report with such enthusiasm as the final solution of the whole missionary problem feel that they had been a little previous.

"I happen to be a layman myself; but it makes me smile when I see how gullible some people are when so-called 'Laymen' offer a solution to any problem. The fact of the matter is that we laymen are just about as foolish as any other group of people that can get together. Every poor despised missionary was once a layman; and the missionaries we have now are just as good as the material the laymen furnish will allow. In these days of absolute breakdown in industry, which certainly is an enterprise that has been in the hands of laymen, we ought to be a bit modest in our claims.

"My impression is that those who will shout the loudest for the Report are largely those who have made the least sacrifice for missions in the past. It would be foolish, of course, to say that no changes were necessary or improvements possible in the conduct of the foreign missionary enterprise; but I hardly think they will come as the result of a few months' experience in missionary work, or very expert knowledge of what is being done or has been done in that field.

"On the whole, perhaps it will work out for the best. In any case, it will stir up the animals, and make life worth living for those of you who are on the job. It's a good deal more interesting to have something to fight for."

* * *

Many people in the churches at home would like to be set down in a mission hospital or school to see just what is done by the doctor or teacher. To a remarkable degree one is enabled to do just that without leaving home by Professor Roderick Scott's little book, *The Seeker Finds* (Christian Literature Society, Shanghai, $2.00). In this compact volume Mr. Scott gives us the content of his courses in the Fukien Christian University. Reading it, therefore, is like sitting in on the lectures and hearing the questioning of students and explanations by the teacher. Professor Scott believes in Christianity; it is to him a personal, vital faith. He also believes in clear, cogent thinking. The way in which he is leading young China in rigorous process of thinking themselves into a Christian philosophy of life is vividly exhibited in this book. There is philosophy, ethics and theology all brought into dynamic unity in a Christian conception and way of life. One could wish that some equally serious and competent effort was being made to develop an intelligent unification of life for the college students of America.

H. V. W.

Friends of Men by Charles Franklin Thwing (The Macmillan Company, $3.00). This book is the thirty-seventh in the list written by Dr. Thwing, and his readers will watch for more. The author's occupation is that of a "university president," and he held this position at Western Reserve University thirty-one years, after serving eleven years as a Congregational minister and before becoming President Emeritus twelve years ago. Writing all these books and articles for publication must be Dr. Thwing's side line! His first volume about *American Colleges* was published before he graduated from Andover Seminary, and we sincerely hope there will be an autobiography from our specialist in academic friendships before the series is closed.

Friends of Men is written by one who himself understands, appreciates and greatly loves his fellow men. The author has cultivated and enjoyed abiding intimacies with astonishing numbers of outstanding personalities. A few years ago he wrote *Guides, Philosophers, and Friends,* and these "friends" may be regarded as a continuation of the earlier series. Eleven out of these thirty-one friends of men were Harvard men, and they are portrayed by the hand of one who has been at home in Harvard more than six decades. Among these fellow alumni acquaintances are Phillips Brooks, William Roscoe Thayer, Thomas Wentworth Higginson, Andrew P. Peabody, and Francis Bowen. The university president is true to men of his class and includes his comrades Raymond of Vassar, Seeley of Smith, Walker of Massachusetts Tech, Smith and Pepper of Pennsylvania, Benjamin Ide Wheeler, Woodrow Wilson, and David Starr Jordan. Several chapters are portraits of his associates at Western Reserve, among them physicians characterized respectively as understanding, beloved, faithful, trusted.

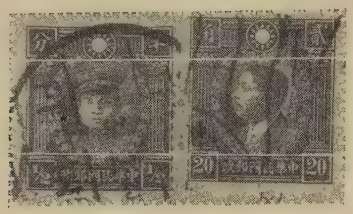
The practical writer is fond of describing his characters by the method of comparison and antithesis. For example, in writing of Phillips Brooks he touches the name of Newman, and then follows an array of specific similarities and contrasts that fill ten pages. Of Finck, the musical critic, he says: "He was a great interpreter of music; I am liable to get the sonatas of Beethoven mixed up with the operas of Wagner."

One of these sketches every day, while they last, would be a stimulating part of one's inspirational reading.

One notes the tender dedication "to the dear memory of Mary Dunning Thwing."

GEORGE E. WHITE

The Missionary Education Movement books to be reviewed later are: *The Never Failing Light*, by J. H. Franklin; *Craftsmen All*, by Edward Shillito; *Builders of a New World* (for young people), by Robert Bartlett; *So This Is Missions* (for young people), by H. T. Stock; *How Far to the Nearest Doctor?* (for intermediates), by Dr. E. M. Dodd; *Follow the Leader* (for children), by Winifred Hurlbert; *The Yellow Friendly Book* (primary), by Mary Entwistle.



Our Stamp Corner

There is now in circulation in China a set of stamps known as the Martyr Memorial set. This set gives the portraits of men who lived and died for the republican government in China in recent years. Two types of designs are found in this set. The first pictures Dr. Sun Yat Sen, founder and first president of the Chinese Republic. This design appears on the following denominations, 2, 4, 15, 25, $1, $2, and $5. These stamps are printed in London.

The second design, called the Martyr Design, pictures men who are held as revolutionary heroes in China. Most of them are not known abroad at all. Two of them are pictured on the stamp included in our Stamp Corner this month. These are printed in Peking and acquaint us with the following heroes:

Mr. Ten K'eng on the ½c and 5c
Mr. Liao Chung K'ai on the 6c and 30c
Mr. Chu Chih-hsin on the 8c and 12c
Mr. Sung Chiao-jen on the 10c and 16c
Mr. Huang Hsing on the 20c and 40c
Mr. Chen Ying-shih on the 1c and 50c

The Chinese Republic was established in 1912, and Dr. Sun Yat Sen took office as its first president on January 1, 1912. Twenty-one years is a very short time in which to change the thought ways of so large a population as is found in China. The *real* success and strength of a republican form of government in China must eventually depend upon just that change.

★ ★

OLD COLONY
TRUST COMPANY
17 COURT STREET, BOSTON
★
Complete Trust Service
Executor ★ Trustee
Agent ★ Guardian
Conservator

Affiliated with
The FIRST NATIONAL BANK *of* BOSTON

Walker Missionary Homes, Inc.
Auburndale, Mass.
Founded 1868 **Incorporated 1929**

A GIFT TO THIS INSTITUTION WILL HELP TO PROVIDE A HOME FOR

MISSIONARY CHILDREN
MISSIONARIES ON FURLOUGH
RETIRED MISSIONARIES
DISABLED MISSIONARIES

UNDER THE DIRECTION OF A BOARD OF TRUSTEES APPOINTED BY THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD.
FOR ILLUSTRATED BOOKLET, WRITE

HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston, Mass.

This, That, and the Other

Rural-Mindedness in the Philippines

The emphasis laid in the last North Coast Conference upon the needs of the farmers and certain ways of meeting those needs caught the imagination of the pastors and evangelists. The result has been a rural-mindedness that is most gratifying to Rev. Frank J. Woodward of Dansalan, Mindanao. Not only has there been an earnest desire to promote the physical welfare of the rural members of the parishes, but there is also a growing interest on the part of a number of men in the betterment of the whole neighborhood in which they work. The result is a growing friendliness on the part of many who formerly were untouched by the Gospel message.

Mr. Ambrosio Torres of the Munos Agricultural School arrived in April to undertake the work of agricultural specialist amongst the Moros and for the rural congregations on the coast. He is not only an agriculturist but an engineer as well, having graduated from a school of engineering in the United States. But better than all this preparation, essential as it is, is the fact that he is an earnest Christian.

As the contributions of the congregations have in many cases diminished on account of the depression the custom of paying pledges to the work of the church in kind has increased. Where this plan has been encouraged there has been a real growth of interest on the part of the members of the church in their pastor.

The "God's Acre Plan" is also being promoted, a method of stewardship by which a farmer and his family may dedicate a portion of land to the work of God. It is planted, cultivated, and harvested, and the proceeds of the crop are turned into the church treasury.

Not All Sweetness and Light in Mission Schools

as Loleta Wood's experience the past year in the hostel life of her girls in Rahuri shows. "I was quite troubled by the number of difficulties which the girls had among themselves, though I knew that some of it was an inevitable concomitant of sudden responsibility. It takes time to develop that sort of thing, and yet there are twenty girls who will leave in March and not come back. We had to work quickly if we were to impress upon their lives the ideals we want them to carry into their own homes. I called the big sisters together and we talked about the purpose of these lovely new homes. They suggested things that they ought to do if their home is to be the right kind. They decided on eleven goals, all the way from scouring dishes and bringing water on time to having morning and evening prayer together. The home which most nearly achieved each week was to have a banner for the next week.

"When the gathering broke up one of my 'roughnecks' came to me and with the most beatific smile on her face remarked, 'Laisahib, how beautiful an ideal home must be!' The tears started to my eyes, for she is one of our orphan kiddies, and the only home she has known for years is the boarding school.

"A rather demoralizing factor in our home life is the sickness which has prevailed this year. Most of it has been malaria. But I have had two baffling cases of hysteria on which I have had to use all that I ever heard or read of psychoanalysis plus whatever native ingenuity I possess. Also we have had quite a procession of mumps cases marching to the isolation ward. Each girl waits until the infirmary has been nicely scrubbed and disinfected from the previous case before she decides to have a try at it."

Wedding Decorations Gave Him an Idea

The bare chapel at Cagayan, P. I., was elaborately decorated, though with flimsy material on the occasion of the wedding of the organist and choir director, writes Miss Evelyn Fox. This gave the bride's father, long a deacon of the church, a new idea. With the aid of his talented son he made a paper model of what was in his mind and submitted it to the church for approval. He is bearing the expense of the carved work and his son is doing much of it himself.

Thousand Character Classes Again

There were 200 women and girls in such classes in the Peiping, China, field, and 100 in station classes last year. Of these students nine tenths were in country villages. The classes are carried on by funds contributed for the purpose several years ago writes Mrs. W. B. Stelle. One special is received yearly from the Lucy Mean Wilson estate.

Hostile Attitude Dying Out

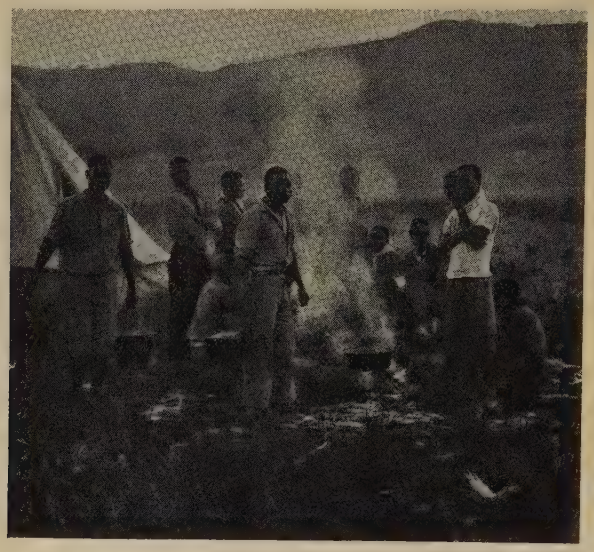
"It is interesting to see how the attitude of hostility to everything Christian has been dying out just since I came back to China," writes Lucia Lyons of Tehchow, China. "In some villages where they seldom see anyone from the outside, to say nothing of a foreigner, the crowds that gather when I arrive remind one of twenty-five years ago. But the hopeful thing is that the Chinese Bible women have almost as large crowds as I do, and if the stay is for several weeks there are just as big crowds whether I am there or not, the same people coming night after night, determined to learn all they can before the opportunity is gone."

Pathfinders

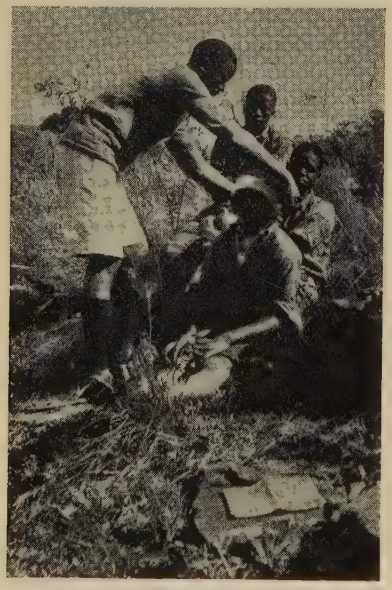
(Boy Scouts)

of Amanzimtoti Institute

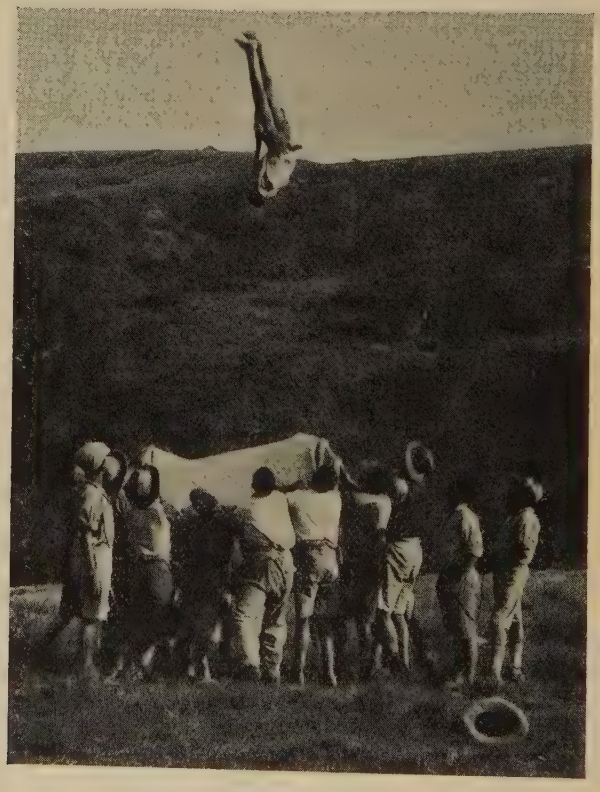
Adams, South Africa



GETTING BREAKFAST



FIRST AID



THIS SPEAKS FOR ITSELF

An Interesting Result of Student Troubles at Yenching University

When Shanhaikwan was taken the students decided that study was unnecessary. They threw themselves with all their energies into war work. The Faculty realizing how they felt were ready to telescope the examination period together and give easier examinations. But the students insisted that the Faculty acquiesce in all their plans and force all boys and girls to take an active part in their Anti-Japanese program.

The winter holidays were declared after the one day given to examinations. But to show that work would not be continued after the holidays until the students acknowledged themselves in the wrong, everyone who registered for the second semester was asked to express himself as agreeing to the principle that in all matters concerned with student policy or activity involving the administration, no step could be taken in contradiction to the will of the University.

Strange to say, all the students thus expressed themselves, three weeks after the trouble first started, and now there is a much saner student body. "A very interesting development of the recent student trouble," continues DEAN NETTIE SSU-TU of the Yenching College for Women, "is the present system of weekly University Assemblies. It was felt by the students that there was not enough opportunity for students and teachers to understand each other well enough to avoid an issue like the one just past, that there was not enough unity among the student body. It was suggested that every week there be an occasion when the whole University could gather together not only to hear some good speaker, but to see and feel that we belonged together. Every Wednesday we meet at the assembly hall at Bashford to hear people like Dr. Shuhsi Hsu, one of our own faculty members just returned from Geneva, the editors of important Chinese dailies in and around Peiping, or eminent men and women who are here or visiting Peiping."

DR. MARIA KORCHAGINA FROM THE AHMEDNAGAR HOSPITAL ON A VISIT TO WAI, MAKES FRIENDS WITH A FEW JUNGLE FOLK

An Indian Night

Some years ago Rev. William Wallace thus described one, and the description holds just as good this year in the unchanging East.

P.M.

10:00 To bed.
11:00 Too much moonlight.
12:00 Mosquito hunt. No kill.
12:40 Owls active and discuss events of the day.

A.M.

12:50 Punkah stops. Jerk punkah.
1:15 Dog-fight in Compound.
2:00 Donkeys arrive and hold Committee Meeting.
2:30 Punkah stops. Jerk punkah.
3:30 Alarm of snake in adjacent Compound.
4:30 Cock crows.
5:00 Dhoby begins work. Count 777 slaps on jagged washing-stone.
5:30 Squirrels begin (in thatched roof of sleeping-porch).
6:00 Two women gathering leaves relate the faults of their husbands.
6:30 Heated argument in Compound about 2 annas, 6 pies (5 cents U. S.) and interest thereon.
7:00 The Glorious East!

West Africa Parallels Atlantic City

One of West Africa's sectional conferences recently impressed DR. HENRY S. HOLLENBECK of Sachikela with the timeliness and scope of the subjects discussed, and when he later read the Report of the Foreign Missions Conference at Atlantic City he was struck with the close parallel between its recommendations and the program of the African conference.

Moreover, steps were taken to render action effective. A successful farmer was appointed to go about giving instruction and advice; definite suggestions were made for the improvement of sanitary conditions; the women asked for a special course of instruction in order that they might work more effectively; the school work is maintained as a part of the church work, teachers being appointed by the church and receiving financial assistance from it; medical workers are also appointed by the church, which finds it impossible to finance the medical work however. There are great possibilities in the contribution of labor and that is a matter that can be handled better by the people themselves than by the missionaries.

Day Nursery Opens in Johannesburg

It was an amplification of the Baby Clinic at Alexandra and is the first of its kind for either white or black in that section of the country. It doubled in numbers during the first month. Miss Ruth Cowles makes a supervisory visit twice a week. As a side issue of her work she has launched the Bantu Nurses' Association.

Some Bulgarian Superstitions

A Bible woman wrote out a few of the superstitions still believed in in some parts of Bulgaria, and sent them to Edith Douglass of the Grade School in Sofia. She closed with the words:

"And how many more superstitions there are which bother me when I see them! But when the villagers get acquainted with the Bible their superstitions fall into disuse and they themselves wonder how they ever believed such things."

A bride will try during the wedding ceremony to step on her husband's foot so that he will love her. A veil will be put over her head which will remain a week. During that time she must not talk. She will put on one stocking wrong side out so that everyone will stare at her and thus she will be saved from evil spirits.

When a child is born his parents put a sickle and a clove of garlic near his head to cause diseases and evil spirits to depart from him.

He is bathed for several days in succession and these baths are supposed to last him as long as he lives: if he is very clean misfortunes will come to him.

When there is some disease in the village all the people gather and make bread, over which they light holy candles. They then distribute it throughout the village. They believe that the disease is hungry and will go away when they give it something to eat.

For the first forty days after the birth of a child the mother is considered very sinful, wears a black kerchief, and sleeps on a sack. If she should get water from a well during that time the water will become bitter. On the fortieth day a priest gives her holy water with which she sprinkles the whole house; the devils depart and she is free.

Dark and Bright in Davao, P. I.

Due to the lack of an evangelical missionary's oversight the past five years the Evangelical Church has remained small and comparatively inactive. To some members religion meant a series of ceremonies and rituals, and they lost interest when the emphasis was transferred from these things to a type of living. Others came from intolerant backgrounds in the Northern Provinces and felt that any evangelical church that failed to assail the tenets and dogmas of all who differed from them in matters of belief was not fulfilling its mission. Not much effort has been made to bring about self-support.

"I have many hopes that the tide is turning," writes Rev. Walter Tong. "For one, there is the present pastor, Rev. Crispin Faune. He has worked hard during the six months he has held this office and is a friend to all classes of people wherever he goes. Then there are the newly elected officers who have seriously attacked the problem of a budget for the current year. In the first day's work of the canvass for pledges they raised an amount equal to one-half of the present pastor's salary.

"*The initiative of the present drive for a budget and expenses came from the church itself.* Several times when I tried to hurry the thing too fast the results were poor. This time the signs point to at least partial success. The same thing is true of the young people's society: only recently, *when the moving force came from within the group* in the form of new leaders did the progress show signs of permanency.

"Perhaps foremost among the many glorious experiences of the past year has been the development of the evangelistic work among the Bogobos. The credit for entering the public schools with classes in religious instruction belongs to Mr. Faune and the supervising teacher in Tugbok. With the beginning of the school year in June we are planning to extend this to ten more *barrios;* we shall spread it over most of the area inhabited by Bogobos in the Province of Davao.

"Another bright spot in our experience in Davao is the religious tollerance that exists there. The hospital was probably instrumental in building this up, and we enjoy the benefit of it. . . . If an entertainment takes place in the Catholic School we are invited. When the Protestant Scout Troop in Davao had its installation the priests were invited and came and did not leave till they thanked me for remembering them. We are indeed fortunate to have come to Davao where the Mission had gained the good will of practically the entire community."

Five Years of the Foochow Union High School

The school, opened in 1913, moved to its present site in the country five years ago, and at the same time came their present principal, Howard L. Diong, almost direct from Berea, Kentucky. "With his coming," writes George M. Newell, we put the Berea idea into full swing, requiring six hours a week of manual labor from every student. . . . Mr. Diong has gathered around him a strong group of young Christian men: one a graduate of Yale, two graduates of Fukien Christian University, two others with two years' training there, two graduates from Cheeloo, and one graduate of a government university." The school has five acres of land for gardens and the beginning of a school farm.

Commencement at Pasumalai

was from March 10 to 12. On Friday afternoon the four schools, high, training, trade, and theological, gave a joint reception to the 177 students graduating this year. Principal LLOYD LORBEER of the Training School wondered as he looked over the choice group how Pasumalai could carry on when so many dependable, responsible boys should be gone.

The hillside theater was filled with over 2,000 people for Community Night. The people of the four villages within two miles had been invited and the children of each village had a part on the program. Besides songs and exercises, there were two instructive playlets written by Mrs. Hatch of the Y.M.C.A., Travancore, and there were knife dances, group dances and fencing bouts staged by the young men of the recently started night schools in two of the villages.

Saturday morning Washburn Hall was packed for the Alumni Meeting and at noon the teachers were invited to one or another of several final class dinners. That evening all gathered at six for the procession under numerous arches to the theater. There four seniors spoke on The Removal of Untouchability, The Village and the Teacher, How a Teacher Can Help in Rural Reconstruction, and India's Need, Our Challenge. Dr. Sandegren of the Church of Sweden Mission preached the Baccalaureate Sermon the next day.

Personalia

MISS AGNES ADORA WOOD of Inanda Seminary, South Africa, is an example of the value of a rural background in dealing with African womanhood successfully. The Industrial Department in which she works is larger than the high school for the first time in the history of the Seminary.

Seventy persons gathered in the Kreider apartment in Istanbul March 18 to celebrate the seventieth birthday of REV. FREDERICK W. MACCALLUM. An azalea in full bloom was presented to him. Brief speeches and a birthday cake concluded the program. Dr. MacCallum, with Mrs. MacCallum, will be in active service for two years longer by special arrangement, though he has passed the retiring age, in order that he may complete his work in connection with the issuing of the whole Bible in the new Turkish characters in modern language.

DIRECTOR CHARLES L. HOUSE of the American Farm School, Saloniki, has been recently granted the Golden Cross of the Order of the Saviour by the Greek Government. Constantin Zannas, distinguished lawyer and trustee of the School writes, "This exceptional distinction of the Greek Government has been awarded to Mr. House for his inestimable services to the Patriotic League for the Protection of the Child, through the planning and construction of the Fresh Air Home for Children." Mr. House's father was a missionary of the American Board, founder of the school, and is now eighty-six years of age.

MISS MARY ALICE TOWNE of the Silliman Bible School, Dumaguete, P. I., has had two large classes and four smaller ones and has helped out in the high-school department by teaching physical education three times a week. This made her teaching load 20 hours the first semester and 18 the second. She has also had the supervision of six pupil teachers each quarter and of all the Bible classes. A major task of the past year has been the preparation and carrying on of the dormitory for the girls—three from our own mission in Mindanao, two from the Dumaguete Conference. She has been a faculty member of the Biblical Education Committee of Silliman which has discussed the need of changing the courses. Miss Lorenzana of the Philippine C.R.E. and she supervised the classes as being conducted and then worked out a plan for the entire four years which was accepted by the committee. Miss Towne wrote out the first-year course, then, and has been asked to teach it next year.

ALEPPO COLLEGE

Offers you a Service through which to aid in constructive development of the indigenous spiritual movement in North Syria, cooperating effectively with native leadership in preparing young men to carry forward this movement in all departments of life in the Near East.

Office: 14 Beacon Street
Boston, Massachusetts

DOING A WORK THAT YOU WANT DONE

Dr. George Hamlin Washburn

Dr. Washburn was not a missionary of the Board, but his father, Rev. George Washburn, was for ten years missionary of the Board in Constantinople, for twenty-five years president of Robert College after some years as professor of philosophy there; as educator and unofficial statesman he had a considerable share in the development of events in the Near East, and wrote a record of the time in *Fifty Years in Constantinople*. He died in the home of his only son in 1915.

Dr. George Hamlin Washburn's mother was a daughter of Rev. Cyrus Hamlin, veteran missionary of the Board and founder of Robert College. Her son was born in Constantinople in 1860, graduated from his father's college, Amherst, in 1882, from the Harvard Medical School in 1886, and practiced in Boston for more than forty-five years. She made her home with him until her death five years ago. His wife, Anna Hoyt Washburn, had died in 1915.

A noted specialist in a city which is one of the two greatest medical and surgical centers of the country, he was professor of obstetrics in Tufts Col-

lege, emeritus professor at the time of his death on March 28. During the summers he practiced at Manchester-by-the-Sea.

Naturally interested in the Near East and in the work there, he served as a trustee of Robert College, and in 1918 became director of one of the units of the Near East Relief for a year, during which time he established fifteen hospitals in Asia Minor.

He was a deacon of Mt. Vernon Church, where the funeral services, attended by many prominent members of the medical profession, were conducted by Rev. Edwin Aiken, assistant minister, and Rev. Daniel Bliss, grandson of the founder of the American University, Beirut, Syria, assistant minister of the Old South Church. Rev. Ernest Riggs, formerly president of Euphrates College, Turkey, and later secretary of the American Board, gave a brief account of Dr. Washburn's life and his medical work. Dr. James L. Barton, emeritus secretary of the Board, was one of the honorary pallbearers.

Andrew S. Tsanoff of Bulgaria

The whole evangelical cause in Bulgaria has just been called to say with David of old: "A prince has fallen in Israel this day." For on March 25 Andrew S. Tsanoff heard the Master's call to "come up higher." What a rich, varied and full life he had had! Truly, he was one of the very finest products of the earlier days of the newly liberated Bulgaria. We rejoice that God spared him to exert his sane and moderating influence throughout the whole history of the Bulgarian Evangelical Church, and especially during these past crucial years.

Courageous, conscientious, able, eloquent, impartial, and persevering, and above all wholeheartedly devoted to what he sincerely believed to be God's will; a clear thinker, an interesting and forceful writer, a vigorous speaker, farsighted editor of the oldest weekly in the Bulgarian language, earnest Christian author of several valuable books—his long life is a rich heritage . . . of the whole Christian Church.

Born in 1842, taking his high-school course in our newly established mission school in Philippopolis, taking further study in Cornell and Amherst, he was invited in 1873 to join the faculty of Samokov Collegiate and Theological Institute and remained there with brief intervals until 1901.

From 1902 to 1913 he was editor-in-chief of the Mission's popular weekly, the *Zornitsa* (having served as assistant editor for two years, previously). For twenty years he was also editor of a smaller paper, a monthly, *The Home Friend*. He was member of the National Congress for two terms. In 1875 he was the prime mover in founding the Bulgarian Evangelical Society, of which for thirty-five years he was president or on its executive committee. He lectured on the Bible and Science. His *Design in Nature* is still a valuable aid toward sound faith, among the best in the Bulgarian language. His pen was constantly busy to the time of his death in writing books, tracts, pamphlets, and articles for Bulgarian and foreign journals.

THEODORE T. HOLWAY

NOTICE TO MISSIONARIES

Thos. Cook & Son, the oldest and foremost Tourist Agency in the World, offer their Travel Service to all Missionaries in all parts of the world.

Transportation arranged by land and sea at lowest Missionary rates.

Baggage and Freight shipped and forwarded.

CARRY COOK'S TRAVELERS CHEQUES FOR SAFETY AND SERVICE.

THREE HUNDRED AND FIFTY OFFICES THROUGHOUT THE WORLD

New England Branch

THOS. COOK & SON

167 Tremont St. Boston, Mass.

BECKLER PRESS Inc.
HOOPER PRINTING CO.
High PRINTING Grade
470 ATLANTIC AVENUE
BOSTON
Han. 9476

The Commonwealth Press

Printers Building
44 Portland Street
Worcester

Established 1882

Constant and Dependable Printing Service

STUDY AND VACATION

may be combined in an attractive and inexpensive way this summer by visiting A Century of Progress Exposition and at the same time attending the joint summer session of

The Chicago Theological Seminary
with the
Divinity School of The University of Chicago

For further information address
The Chicago Theological Seminary
5757 University Ave. Chicago

American Engraving Co.
ENGRAVING
DESIGNING and
COLOR PLATES
94 Arch St.—13 Otis St.
LIBerty 4640—4641

The Chronicle

SAILED FOR THE FIELD

April 21. From New York, Miss Jean P. Gordon, returning to the Marathi Mission.

ARRIVALS ON THE FIELD

February 27. At Kobe, Japan, Mr. Donald L. Zoll, joining the Doshisha University, Kyoto, Japan.

March 8. At Bombay, Rev. Robert W. Fairbank, returning to India.

April 6. At Yokohama, Mrs. Edward S. Cobb, returning to Kyoto.

ARRIVAL FROM THE FIELD

April 12. In New York, Miss Marycarol Jones of Wai, India.

BIRTH

April 10. At Beirut, Syria, a daughter, Ann Marie, to Rev. and Mrs. Alford Carleton of Aleppo, Syria.

DEATH

April 20. In Cambridge, Massachusetts, Mrs. Frank Gaylord Cook, member of the Prudential Committee and former treasurer of the Woman's Board of Missions.

Pulpit Gowns
and Choir Vestments
CUSTOM TAILORING
FOR CLERGYMEN
Pulpit Hangings & Bookmarkers
Cox Sons & Vining
131-133 E. 23rd St., New York

Stone & Downer Co.
CUSTOM HOUSE BROKERS
148 State Street, Boston

CHARLES H. DeRUSHA
Printer
LIBerty 8180
Booklet, Catalogue and Job Printing
470 Atlantic Ave., Boston, Mass.

LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave., Boston, Mass.

INVESTMENT SECURITIES

GRAHAM, PARSONS & CO.

PHILADELPHIA
1422 WALNUT STREET

BOSTON
10 POST OFFICE SQUARE

NEW YORK
48 WALL STREET

DISCRIMINATING PUBLISHERS SPECIFY
AND
WISE PRINTERS USE

"PAPERS OF OLD-FASHIONED QUALITY"

MADE AND DISTRIBUTED BY

TILESTON AND HOLLINGSWORTH CO.

"Papermakers for More Than One Hundred and Thirty Years"

MILLS AND OFFICE
BOSTON, MASSACHUSETTS

CONDITIONAL GIFTS

INCOME THAT DOES NOT FLUCTUATE

If YOU hold a Conditional Gift contract with the American Board you are assured of a certain and steady income for the length of your life. It will come regularly every six months and the amount will never vary.

PRINCIPAL THAT DOES NOT DEMAND WATCHING

YOU will have no fear of loss of principal or problem of change of investment or re-investment. The handling of the investments of our Conditional Gift Fund is in the hands of a careful and conservative Finance Committee.

AN INVESTMENT IN THE KINGDOM OF GOD

We believe that the greatest argument in favor of a Conditional Gift to the American Board is the joy and satisfaction that YOU will have in knowing that your gift will be used eventually in the work of the Kingdom in foreign lands. It is an investment in the work of permeating the world with the spirit of Christ through the 623 missionaries and 4905 native workers of the Board.

If YOU are interested, will you write to any of the following:

HAROLD B. BELCHER, Treasurer

FREDERICK A. GASKINS, Attorney and Assistant Treasurer

S. EMMA KEITH, Assistant Treasurer

14 Beacon Street, Boston, Massachusetts

FORM OF BEQUEST

The following form may be used if you desire to leave money to the American Board of Commissioners for Foreign Missions:

"I give and bequeath to the American Board of Commissioners for Foreign Missions, incorporated under the laws of Massachusetts in 1812, the sum of.....dollars."